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THE LIFE OF
JAMES HARRISON RIGG, D.D.
1821-1909



James H. Rigg

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THE LIFE OF
JAMES HARRISON RIGG,
D.D.

1821-1909

BY HIS SON-IN-LAW
JOHN TELFORD, B.A.

WITH PORTRAITS AND ILLUSTRATIONS

London
ROBERT CULLEY
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P R E F A C E

DR. RIGG'S life as a Methodist minister covered nearly sixty-four years. Whilst still a candidate for the ministry he attracted the attention and won the confidence of Jabez Bunting, and he lived to carry forward the policy of liberal development and progress in Methodism which owed so much, in the first half of the nineteenth century, to that great leader. Dr. Rigg was a Methodist by birth, by training, by settled conviction; but he loved all who were doing God's work, and rejoiced to show his sympathy and interest in every branch of the Church of Christ. He was twice President of the Wesleyan Methodist Conference, he enjoyed the confidence of four successive Archbishops of Canterbury, and was proud of such Nonconformist friends as Charles H. Spurgeon, Dr. Raleigh, Dr. R. W. Dale, Thomas Binney, Dr. Newman Hall, and Dr. Joseph Parker. His position as Principal of Westminster Training College brought him into close association with many leading statesmen and educationists of his day, and these pages will show how he won their esteem and regard. There has been an embarrassing wealth of material, but I have tried to frame it into a portrait of the many-sided activities of the Methodist preacher, statesman, writer, and

educational authority, who gained such an honoured place in the life of his own Church and of the nation. I became his assistant during his first Presidency in 1878, and his son-in-law in 1880, so that for more than thirty years I had constant opportunity of listening to his judgements on men and things. If this book in any measure satisfies those who knew him best, I shall be repaid for the anxious and responsible duty undertaken at the request of Dr. Rigg's family. My wife and Miss Rigg have greatly helped me by many suggestions and by their careful reading of the proof-sheets. I have to thank Dr. Workman for permission to use the photograph of Westminster Training College and of its staff in 1895. I owe much also to those who have so graciously granted permission for their letters to appear in this volume, and if in any instance I have failed to ask consent I hope the omission will be pardoned. The Bishop of Hereford added to his reply a sentence which expresses the biographer's hope: 'May the biography help to inspire some younger men to be like him!'

JOHN TELFORD.

3 ROTHES ROAD, DORKING.

October 1909.

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BOOK I

DAYS OF PREPARATION, 1821-45

DR. RIGG'S FATHER

AMONG the most striking features of Mr. Rigg's moral character were his guilelessness and purity. If ever man seemed to have escaped from moral contamination, he was such a one. This, too, was doubtless due in part to the circumstances of his youthful training. He was brought up as one of a simple, honest, God-fearing family, who lived in a small, retired, and remote country village. In those times that part of Westmorland where his father lived was remarkable for the general sobriety and virtue of the inhabitants. So that, at the period when he was called into the Christian ministry, he knew nothing of the ways of the great world, and little, even by hearsay, of the vices of great cities; and the purity which he brought with him into the ministry, I need not say, was afterwards inviolate. Never was his reputation for perfect propriety of conduct touched by even a passing indiscretion. Higher influences came in to supplement those of his education, and divine grace kept him 'from the world unspotted.' The fresh purity of his character, and of all his intercourse and conversation, seemed to breathe the fragrance of the valleys where he had spent his early days.—*Memoir of the Rev. John Rigg*, by his son, J. H. RIGG, 1859.

CHAPTER I

BIRTH AND PARENTAGE

JAMES HARRISON RIGG was born at Newcastle-on-Tyne, on January 16, 1821. His father, John Rigg, was the son of a Westmorland yeoman, who was also a builder at Little Strickland, in the parish of Morland. There John Rigg was born on June 12, 1786. As a child he drank in the stories of fairies, ghosts, and wild Border deeds which his mother's friends used to tell on winter evenings round the kitchen fire, and in later years would bring out these reminiscences to amuse his children and friends. He rejoiced in the hills and lakes of his native county, some of which were within a walk of Little Strickland, loved to ply his rod in the becks where the trout made their home, and was never happier, as a Methodist preacher, than when astride the circuit horse on his way to some country appointment. He went to Thrimby Grammar School, then taught by Mr. Matthews, the incumbent of the parish, who was a classical scholar and a rigid disciplinarian. The chapel at Thrimby had fallen on evil days, but in 1761 Thomas Fletcher granted to Richard Crackanthorp, of Little Strickland, gentleman, an annuity or rent-charge of £10 for a chapel and an English grammar-school to be taught in it. Nicolson and Burn say, in their *History and Antiquities of Westmorland*, published in

1777, that, 'to avoid the inconvenience of teaching in the chapel, a new school-house has been lately erected' (vol. i. p. 449). The village then contained about six families.

John Rigg's docile spirit and studious habits made him a favourite with his master, so that he escaped the punishments which fell to the lot of some of the scholars. When Mr. Matthews died, the lad of fourteen had gained a fair knowledge of Latin and some acquaintance with Greek. His father wished him to become a clergyman, and was anxious that he should continue his studies under the Rev. John Bowsted, of Bampton, who was regarded as one of the best schoolmasters in the North of England. But the boy had mixed with the workmen who were preparing stones for the building then going on at Lowther Castle, and had made up his mind to be a mason. His brother William, who was six years his junior, therefore became the clergyman of the family, and was for many years incumbent of Flookborough, a village on Morecambe Bay. His patron was the Duke of Devonshire, who also gave his son William, trained at Trinity College, Dublin, a small living in the Peak of Derbyshire. William and another brother, James, both in turn held the living of Flookborough in succession to their father.

One day, when John Rigg was assisting to place a stone on a hewing-stand, he broke a blood-vessel, and was confined to bed for months. There seemed slight hope of his recovery. His mother prayed earnestly with him, and had the joy of seeing him turn with all his heart to God. He was spared for more than fifty years, but a certain delicacy of constitution bore abiding witness to that early strain. There were no Methodists in or near Little Strickland, though Mrs.

Rigg seems to have come, in some way, under their influence. As soon as her son's health was restored, in 1803, he found his way among them. He rode twenty miles to hear the sermon under which he was converted at the age of seventeen. The preacher was Robert Harrison, who became superintendent of the Carlisle Circuit in 1803. Dr. Rigg's second name, Harrison, was given in memory of this service. John Rigg soon formed a class in his own village, in which his mother probably met. She retained her membership till her death in 1823. John Rigg was a local preacher in the Brough Circuit, formed in 1803. When the prospect of a French invasion made the Government call for volunteers he joined the Westmorland company, and thus gained his erect and soldierly carriage. He was nearly six feet in height, muscular and active. After his illness he became foreman of the works which his father was carrying out at Lowther Castle. He rode there on his own hackney, which on Sundays carried him to his wide country appointments. He studied late at night in his little bedroom, and was in growing request as a preacher. In 1808 he became a Methodist minister, and was sent as the first Home Missionary to Ludlow, then under the supervision of the Rev. Jacob Stanley, sen., of Stourport. His probation closed at the Leeds Conference of 1812. Whilst attending it he heard of the death of his father. He missed the coach for the North, but by hard running overtook it at its first halting-place. He arrived at Little Strickland in time for the funeral, but his over-exertion brought on a violent cold and affection of the lungs which laid him aside for a considerable part of the year. He had to leave Dudley in 1813, and was appointed to the Isle of

Wight, which, to his young eyes, seemed, he afterwards said, 'an earthly Paradise.'

With health re-established, he removed to Macclesfield in 1814. There he married Miss Sophia Clulow, daughter of the town clerk. She died in May 1816, leaving a son a few weeks old, who afterwards served Methodism faithfully for twenty years as editor of the *Watchman*. In 1818 John Rigg married Anne McMullen, then governess in the family of John Morton, Esq., near Run-corn, who had been a regimental surgeon in the service of the East India Company. One of his daughters was the wife of Dr. Morrison, the earliest Protestant missionary to China. Miss McMullen's early history was a tragedy. Her father, an Irish Methodist minister, volunteered to go out to Gibraltar as a missionary. Soon after their arrival, in September 1804, Anne, who was then seven years old, caught the yellow fever, which had invaded almost every family on the Rock. The child recovered, but Mr. McMullen died of the fever, and a few days later his wife also succumbed to it. He had only preached once at Gibraltar.

Long afterwards the Rev. W. B. Boyce sent Dr. Rigg a copy of the inscription on the marble tablet erected in the Methodist chapel there :

SACRED TO THE MEMORY
OF THE REV. JAMES McMULLEN,
THE FIRST MISSIONARY APPOINTED TO THIS STATION,
WHO DIED OF AN EPIDEMIC FEVER
OCTOBER 17TH, MDCCCIV.
ABOUT THREE WEEKS AFTER HIS ARRIVAL.
AND OF SUSANNA HIS WIFE,
WHO FELL A VICTIM TO THE SAME DISEASE.
SHE ENTERED WITH HIM INTO ETERNAL REST
ON THE TWENTY-EIGHTH DAY OF THE SAME MONTH.

The Methodists of Gibraltar took charge of the orphan with the tenderest care. Their inventory of the things left by her parents has been preserved. There is also a list of books and personal effects 'packed in a trunk and directed "Miss Anne McMullen."' Mrs. Clapham, wife of the chapel-keeper at City Road, remembered going down with Miss McMullen, then a fine young woman, to the vaults below Wesley's Chapel to look into this trunk, which no one had dared to open from fear of yellow fever.

Michael Caulfield wrote to 'Mr. Joseph Entwisle, New Chapel, City Road, London,' on July 6, 1805, acknowledging a letter of April 8, which he had received only four days before, with news of—

The safe arrival of my dear little Anne McMullen. I assure you, dear sir, it gave me and my friends here no small satisfaction to perceive the kind treatment given her, particularly as we had reason to fear it would have been otherwise from different reports in circulation here, prior to the receipt of your letter. However, our fears are now at an end, and blessed be that God who inclined his heart in whose charge she was to be favourable to her, and that she has now met with one who will endeavour to supply that loss she sustained, in her very pious and worthy parents. I have to request you will be pleased to present my warmest thanks to the gentlemen of the committee, for their approval of my conduct towards the dear child, and those who are now reaping the fruit of their labour, whose memory shall ever be sweet to me. I thank the Lord, I am in some measure sensible of having done nothing but my duty, and which I have long since been rewarded for, in the blessed conversation of our departed friends.

The Missionary Report for 1804 includes in its expenditure: Mr. McMullen for books, £4 12s. Do.,

Travelling expenses from Ireland, necessaries for his voyage, and passage for himself and family to Gibraltar, £109 14s. 8d. In the Report for 1807 £31 10s. is set down for 'the support and education of the orphan daughter of the late Mr. McMullen, who died on the Mission at Gibraltar.' Of this amount £21 was received from Ireland, £8 8s. from Kingswood Collection, and 15s. from her father's effects. The balance chargeable to the Missionary account was only 17s. In 1809 the outlay is 14s. In 1811 the girl's education costs £37 6s. 7d., and in 1814 education and maintenance, £71 10s. 1d.; but this included the bills for three half-years.

Mr. McMullen's Obituary in the *Minutes* of 1805 gives a portrait of this ancestor of Dr. Rigg, which throws light on some characteristics of his grandson.

He was a man of strong and quick understanding, uniting therewith genuine and solid piety; inflexible in religious discipline, yet of an amiable and compassionate disposition. Integrity was the leading feature of his character, from which he never swerved under any influence of fear or love. He was truly disinterested in all his worldly views, labouring with his hands, without burdening the Connexion, when unable to travel through debility of body. And when he believed it to be his duty to forsake his country for the Word and glory of our Lord Jesus Christ, he cheerfully proposed himself as a missionary for Gibraltar, in which place he fell a victim to the late malignant fever which raged so violently there, and carried off also in a few days his pious and amiable wife. He died with the most entire resignation, and in the full triumph of faith, leaving behind him an only daughter. He travelled in our Connexion for sixteen years.

His last Irish circuit was Waterford. Matthew Lanktree, who travelled with him in Cork, speaks of

the help 'I received from my colleague, who was a sensible and pious man, and an able preacher. Mr. McMullen was very strict in discipline; a determined enemy to frippery in dress, in consequence of which a few were offended; but in general the Society increased and prospered; brotherly love abounded; the public band-meetings were acknowledged of God, and the congregations continued to increase.'¹

On her arrival in London Anne McMullen became the ward of Dr. Coke. When he died, on his way to Ceylon with the first band of Wesleyan missionaries, she passed under the care of Dr. Adam Clarke, who treated her as one of his own daughters. As a girl she used to go through Sloane Square to chapel at Sloane Terrace. Dr. Clarke's tenderness made an indelible impression. Dr. Rigg remembered how his mother once took him into the vestry at Great Queen Street and introduced him to her kind old guardian. In September 1862 she wrote:

I have just finished another reading of the volume you gave me of Dr. Clarke's Life. What a loving heart he had! It does me more and more good every time I read it. Oh! how I loved him! Never till I met your father did I know, fatherless as I was, what love was save the Doctor's. Thank God for him!

Mrs. Rigg began her married life in lodgings at Warrington. Her eldest son once spoke of these as her 'humble home,' but she quickly corrected him. 'Never till then, from the dispensation which left me a poor orphan, had I known satisfying happiness—my "happy home."'

¹ *Biographical Narrative*, p. 75.

In 1819 John Rigg was appointed to Newcastle-on-Tyne. His home was at the famous Orphan House, the second chapel which Wesley built. The preaching-place was on the ground-floor, with band-room and class-rooms above it. Higher still were the rooms for the preachers, where Mr. and Mrs. Rigg lived till the ministers' houses were built in Brunswick Place. A staircase two feet wide led to a small room known as Wesley's Study. He had intended to form an Orphanage here similar to that of Francke at Halle, but that plan was never carried out. The first Sunday school in the North of England was established here in 1790. When John Rigg came to Newcastle Methodism was growing apace. The overflowing congregations at the Orphan House led to the erection of the stately Brunswick Chapel, which was opened on February 23, 1821.

Mrs. Rigg's eldest daughter, Sophia, afterwards the second wife of the Rev. William Davison, was born at the Orphan House, and there, on January 16, 1821, her first son James was born—'a remarkably large, fine, stout child,' as she wrote long afterwards. The boy was baptized on February 25 by Dr. Newton. It was the first baptism in the new chapel, and formed a happy link between the most popular preacher in Methodism and the future editor of his sermons.

The preacher's means were very narrow. In her widowhood, September 18, 1858, Mrs. Rigg recalled an incident of her early married life. She told her eldest son—

Here I am, just returned from market with a very small sum remaining to keep us next week; I do not recollect feeling so poor in reality since we lived in Newcastle-upon-Tyne. I had been ordered to take Sophia, who was weakly,



THE OLD ORPHAN-HOUSE, NEWCASTLE.

to Tynemouth breasting the open sea, for she could not walk, and you were a great strong boy four months old. When I got home with my household I knew not how to pay for a dinner, when providentially my next-door neighbour, a preacher's wife, who had spent a day with me at the seaside but did not know how poor I was, asked father and me to dine with her, and I recollected something in the cupboard which would serve the servants ; so we enjoyed our day, and I had my board at night, fourteen shillings per week. Happy I was as a queen. But now the help of my days is gone, and I find it very difficult to fill three mouths with an income meant for one.

CHAPTER II

SCHOLAR AND TEACHER

DR. RIGG liked to tell how he arranged the first stage in his own education. A well-known schoolmaster attended the chapel in Stockport of which John Rigg was then minister, and had often taken notice of the child. On his sixth birthday, in 1827, James watched this teacher pass their door as usual, and, slipping his hand into his, went off to receive his first lesson. In due course he came back with the announcement that he had been to school. 'He seemed glad to have me, and was very fond of me and good to me and made me very happy,' was Dr. Rigg's comment in later life. In 1829 John Rigg took his first London appointment. He was third minister in the Great Queen Street Circuit, with two famous colleagues, Richard Reece and William Atherton. His house was in Page Street, Westminster. James H. Rigg thus early became familiar with the place where, for thirty-five years, he was to be Principal of the Training College. A pleasant little memory of his father came to Dr. Rigg during his second Presidency in 1892. The Rev. John Philp, then nearly eighty-five, wrote :

When I looked at your likeness I thought of your late father, whom I heard sixty-two years since in the Queen Street Circuit Chapel, London, when a youth at the Old Mission

House, Hatton Garden. His text was John xvii. 15. I took notes and preached from the outline many times abroad and at home. The Lord bless you and make you a blessing.

In 1830 James Rigg went to the school for preachers' sons at Old Kingswood, of which Wesley himself laid the foundation on April 7, 1746. A lady gave him £800 for this purpose, and the school was opened on June 24, 1746. A life-long friend, the Rev. Theophilus Woolmer, often recalled his first meeting with James H. Rigg.

Dr. Rigg's father brought him to me in Kentish Town soon after I had left school, and said: 'I am sending James to Kingswood, and, as you have been there for the last six years, I should like you to give him some information about the school, which may be of service to him when he gets there.' I am afraid that my information was scanty, and of less use to him than his father expected. But I felt my heart very much drawn towards him, and have never forgotten the thoughtful and somewhat melancholy expression on his countenance, as he listened to my communications. His face has always been a study—full of thought and intelligence, with evident power to apprehend and master whatever subject was being discussed. No one can look at it without reading lines of greatness.

In the year that James Harrison Rigg's name was enrolled on the books the redoubtable Samuel Griffith became head master at Kingswood. He was then twenty-one, and had been usher and master in the school since 1823. In 1832 he resigned on the ground of ill-health, but resumed his duties a year later and continued at his post till Christmas, 1844. Samuel Griffith was six feet high, with an ample forehead, luxuriant curly black hair, and dark and penetrating eyes. The

boys were terribly afraid of this awe-inspiring chief. One old scholar says :

He was not habitually cruel ; but times there were when the lightning burst from the clouds and we were aghast at the fate of any subject of his wrath. His occasional outbursts of temper were frightful, and he seemed to have no judgement as to the weight of his blows on their unfortunate victims.¹

He was a sound scholar and an effective teacher ; and, despite his severity, his generous temper made him generally liked. After his year of retirement Mr. Griffith became softer and gentler in all his dealings with the boys. He married the daughter of the Rev. Robert Smith, who was governor of the school from 1820 to 1843. Mr. and Mrs. Smith had won the entire confidence of the Committee of Management, by their 'very invaluable and judicious superintendence.' Mr. Smith's genial face and ample proportions made the nickname 'Daddy,' which he had inherited from his predecessor, so appropriate that it became an appanage for his successors. A serious fall in 1836 led to a long illness, and discipline was never afterwards so good at Kingswood. Mrs. Smith was the careful house-mother for all the preachers' sons.

Thomas Sibly, who in 1843 became first head master of the Wesleyan College at Taunton, became second master at Kingswood in 1833. He was a skilful teacher of geometry, and was the friend and helper of all the boys.

James H. Rigg was five years a scholar (1830-35), and four years (1835-9) a junior master under Mr. Griffith. A great trouble came on him here. He had gone to bed one night, in his first or second year, when one of the masters came into the dormitory with a

¹ *History of Kingswood School*, p. 128.

packet which had just arrived from London. 'There, Rigg,' he said, 'that's for you.' By some accident he hit the boy's eye with the edge of the parcel. The close bedroom in which he slept had made him susceptible and the mischief fastened on his eyes. He had to endure much pain, and never forgot how Mr. Ware, the oculist, used to come from near Durdham Downs to see him, and refused to take any fee. He was afterwards sent home to Westminster, and kept three months in a dark room. Then Mr. Ware, brother of the Bristol merchant, asked whether he could bear to have a seton in his arm. He bravely consented, and, whilst the incision was made, found strength to bear the pain by grasping his mother's hand. The wound was kept open a long time till the bad matter drained itself out and his health was restored.

For a whole year this affection of the eyes greatly hindered his studies; then he steadily made his way to the top of the school, both in classics and mathematics. He had a powerful memory, and was said to be able 'to master and recollect a book at one reading.' There were then about a hundred boys at Kingswood. His rival for chief honours was Thomas Ebenezer Webb, who entered in 1829, and eventually became a professor at Trinity College, Dublin, and a County Court Judge in Donegal. The old schoolfellows had some happy correspondence in later years, and were in hearty sympathy with each other's views on many points of philosophy and religion.

Dr. Rigg thought John Haswell the cleverest boy at Kingswood in his time, though he failed to make a success of his life after leaving school, and died in the South Seas.

It was in his third or fourth year at Kingswood that James H. Rigg was converted. There was a revival in the school, but only two or three retained the blessing then received. He was one of these. He said, long afterwards, that he had never been so good or so happy as in the first year after that great change. He bore much provocation with constant patience and good temper, and thus produced a lasting impression on some of his schoolfellows.

In 1835 he was suddenly put into a long coat and set to manage a class of juniors. He never forgot the difficulties of this task. The boys proved a thorn in his side for many a day, and did everything in their power to tease and annoy their young master. By-and-by things grew easier. Besides teaching mathematics, he had chief charge of two tolerably advanced classes in classics. He told Mr. Conquest, in whose school he became assistant in 1843 :

For two years before I left Kingswood I had been bent upon devoting myself to the study and teaching of mathematics, and had hopes, not without some reason, of obtaining a mathematical professorship. Since I left Kingswood, however, I have been led, from various causes, to relinquish my former designs, and devote my principal attention to the study of the classics and general science and literature, and I trust that I shall be found competent to give instruction either in classics or mathematics to the most advanced pupils of most public schools. I have also paid much attention to composition. You will perceive, from my card, that I am acquainted with French. Of drawing I know nothing.

Light is thrown on the studies of the time by a long letter, dated December 12, 1838, from Mr. S. S. Davies, of the Royal Military Academy, Woolwich, who tells him,



OLD KINGSWOOD SCHOOL.
From the print by Thomas McCarty.

'Your objection to Young's Demonstration of the Binomial Theorem is perfectly valid.' He describes his solution of some algebraical problem as 'very elegant,' and adds: 'It would afford me much pleasure to read your analysis of Homer's method and of Pindar's Criterion, and I will give you the best opinion I can form of them.' Mr. Davies explained that he did not see the 'correspondence of the Diary, though I am sometimes consulted on an individual solution. Dr. [Olinthus] Gregory is the editor.'

James Rigg's first situation, after leaving Kingswood, was at the Rev. Mr. Firth's Academy, Manor House, Hartstead Moor, near Leeds. This stage in his course would have escaped notice but for the address given on the first family letter, which has been preserved. It is from his father, who was then in the Oldham Street Circuit, Manchester.

DALE STREET, *Sept.* 10, 1839.

MY DEAR JAMES,

We are very anxious to hear from you, and learn how you are going on. Your welfare, both in time and eternity, is a subject with reference to which we are constantly, and almost painfully, solicitous. When you were at Kingswood we felt little or no anxiety about you, for we considered you, as a boy, under the almost paternal care of those who had watched over you from your childhood. But you are now on the verge of manhood, and are exposed to temptations to which you have hitherto been a stranger. Passion and appetite are beginning to exert their perilous power, and attachments and friendships may be formed which will be the bane or the blessing of your future life, and which will extend their influence into eternity, and tinge the whole extent of your being with good or ill. O James, my dear, dear James, take heed to your ways. For God's sake, for the sake of your parents, whose evening hours

you will either brighten or becloud ; for the sake of your sister, who loves you with no ordinary affection ; for the sake of your brothers, who may be eternally benefited by your example ; and, above all, for the sake of yourself, act in everything as in the sight of God. Never be satisfied without His approbation ; and never indulge, even for a moment, the thought of that which would offend Him. In His favour is life ; in His frown are mental agony, and death eternal. Do you remember the promise you made to your affectionate mother ? Do you pray to your Father that seeth in secret ? I believe you do. Your promise has always cheered us, because we have been persuaded you would keep it. Oh, miserable indeed are those parents who can no longer place confidence in the promises and professions of their own children ! Rather than this should come upon me, may I follow all my children to the grave.

Mr. — is at —. He will be glad to see you at his house. But go not too often. He has several daughters, and they are not such as I could wish you to visit, except very rarely. One of them was for some time in Birmingham. We are well at present. I think we have the prospect of being much more happy this year than the last. But I feel that I am getting old. My hand shakes very much, and for the last three months I have been very liable to nervous palpitation. I am, however, much better than when you were at home. Mother sent you her own desk, for which, I believe, you have forgotten to thank her. Keep it locked, and don't lose the key. Your colleague in the school is not religious. Is he strictly moral ? If you can do him no good, take care lest he should do you harm. John has lately written an excellent letter to your mother, such an one as he never wrote before. He talks of coming to Manchester. Do not forget any part of your duty to Mr. Firth and your pupils. Treat him with respect, and try to study his interest, not merely because it is the way to succeed in your profession, but because it is your duty. Write soon. Open all your heart to us.

Your affectionate father,

JOHN RIGG.

Mrs. Rigg adds three lines across the front page :

MY DEAR JAMES,

On Friday I intend sending a small parcel : your Bible, &c., and a letter or two. Tell the man to call for it.

Your affectionate mother, A.R.

James Rigg was singularly mature in judgement. About this time he wrote a letter to the *Watchman* which was inserted with some editorial comments. Other Churches had Reviews, and he urged that Methodism also needed one for the defence of its doctrines and its system. A year later he returned to the charge.

Surely there ought to be a *Wesleyan Review* to lie on the tables of our libraries and reading-rooms, as well as a *Church of England Review*, a *Dublin Review*, an *Eclectic Review*, or a *British Critic*. Ought we not to feel ashamed that there has not been one long since ?

Nothing came of the suggestion at the moment, but it is interesting to find a future editor of the *London Quarterly Review* revolving such a project in his mind. He had a wise counsellor in his half-brother, John Clulow Rigg, who was now living in Birmingham, confidential clerk to a stock-broker, Mr. Kell. He had been trained at Woodhouse Grove, the northern school for preachers' sons, where his literary gifts, his love of reading, and his thoughtful and serious temper had made a deep impression on some of his school-fellows.¹ He inherited a comfortable income from his mother, and, after leaving school, was apprenticed to a surgeon at Macclesfield. He became assistant to a

¹ Slugg, *Woodhouse Grove School*, pp. 262, 300.

doctor at Barton-on-Humber, and married at the age of twenty-one.

When his brother wrote about the Review of which he was dreaming, John C. Rigg replied, in February 1841 :

I am, then, anxious to learn who is the editor, the class of persons on whom he can depend for articles, and the class of persons among whom he expects his periodical to circulate. Above all, who are the publishers? What are the funds to meet advertising and other primary expenses? and what 'connexion' has been formed?

I have been trying to form an idea of what a *Wesleyan Quarterly Review* should be. It is a most bold experiment. A magazine undertaken by energetic publishers may count, with some certainty, on a degree of circulation; but a Review can only be sustained by the editor having at will a continual stream of talent with which to refresh his readers, or by the acrimonious advocacy of a certain line of politics. I presume that, in the present case, the latter of these advantages is expected to be realized by adopting a particular set of theological tenets; but I must doubt whether this principle be as ardent and as remuneratory as the other.

The great sale of the *Methodist Magazine* should not, I think, be considered encouraging in this experiment. I question whether the bulk of its readers would feel themselves edified by a Review, and I should think that the more intellectual portion of the Wesleyan body read, and might perhaps continue to prefer, the Church periodicals.

The affection and mutual indebtedness between the brothers grew deeper as years passed by. An amusing passage in one of John C. Rigg's letters, dated November 1841, refers to his brother's enthusiastic praise of Miss Landon's poetry. She had married Mr. Maclean in 1838, and died the same year at Cape Coast Castle, of

which her husband was Governor. Great things had been expected from her. John C. Rigg says :

I first read all your remarks about her poetry, and then all the poetry without the remarks ; afterwards I took both together, like the bread and cheese of a welsh rabbit. I have met with scraps of Miss Landon's poetry in magazines, newspapers, &c., but I cannot say that they ever tempted me to make a full meal at her expense. . . . I shall also be obliged for those controversial pages that you gave me a hint and promise of. And Coleridge—for pity's sake give me all the light you can about his notions, for they often leave me where Moses was when the wind blew his gaslight out.

After leaving Leeds James H. Rigg opened a school of his own in Ruston Street, Islington. The venture does not seem to have been a success, but Mr. Thomas Barnsley, a greatly esteemed Methodist, was under his care here for about twelve months before he entered King Edward's Grammar School. From his own death-bed Mr. Barnsley dictated a loving message after Dr. Rigg's death : 'We have been in constant intercourse with each other since then, and have always had for each other the sincerest affection.'

A letter from Mrs. Rigg on October 18, 1842, tells her son that a burglar had got into their house at Bradford by a side-door, and, after stealing three tablespoons, secured one of Mr. Rigg's razors. The father was at Low Moor, and at nine o'clock his son Henry had been reading from Madame d'Arblay's *Memoirs of Dr. Burney* to his mother and Sophia. Sophia went into the cellar, and this miscreant attacked her with the razor, but her thick curls saved her neck. When she dropped the candlestick the thief could not see where to strike. He

heard a noise and made his escape. Sophia was laid on the sofa and Dr. Farrer was summoned. He found one deep cut four inches long on her shoulder and four smaller ones near it. A man was arrested on suspicion of the crime, but the magistrates strangely regarded the whole affair as a delusion. Mrs. Rigg says, 'Did any one ever hear of people being wounded in fancy, and drawers being sacked?' The story has its chief significance here because Mrs. Rigg turned to her son for help. He was already regarded as the family champion.

I want you to address a pungent, satirical letter on the subject to the editor of the *Bradford Observer*, a rather clever Whig newspaper. Let it have nothing that will compromise your father, and keep your sister as much out of sight as possible; speak of the thing rather than the person. If an apt Latin sentence presents itself, put it in, and I shall not be suspected. Let the whole be short and pithy. A set of more foolish magistrates never sat together. All our friends here are quite indignant. Do what I ask directly, but say nothing about it to any one but John. Take care not to let it appear as from any of the family, and be very silent. Adieu, dear son; write as soon as possible, and do what I tell you, and write to me a French sentence about it.

James was now much exercised about his future. He consulted Louis Rees, of Corpus Christi College, about entering Cambridge University. Mr. Rees had been his father's junior colleague in Manchester, and lived in Mr. Rigg's house, who told James that he was 'a sensible, affectionate, well-behaved young man, a good preacher, fond of music, and one that can play well upon an instrument. I think you will like him.' Mr. Rees retired from the Methodist ministry about 1841. He told his friend on May 17, 1843, that if he

went as a sizar and took pupils he might, with great economy, clear his first year for £60, or even £50, and the other years for even £20 or £30. He rather wonders that Mr. Rigg did not prefer Dublin, which 'would be cheaper, nearer home, at least more come-at-able from your home, and—which is far more—would leave you at liberty to preach.'

Allow me to suggest a piece of economy which, with a little sacrifice, would make a very great difference in your expenses at Cambridge; it is to drink nothing but cold water for breakfast, dinner, and tea. I have adopted the plan, and find myself if anything, the better for it, certainly not the worse.

That dream of University training was never realized. In 1843 James Rigg became classical and mathematical master in Mr. John Conquest's Academy at Biggleswade, which is still flourishing under the care of his son. The stipend was £40, with board and lodging. Mr. Conquest was much pleased with his testimonials, and told him: 'I am exceedingly anxious that my establishment should not merely assume the name of a religious one, but be so in fact.' James Rigg was already a local preacher, and inquires what liberty he can have for such work. In that respect also everything was satisfactory. He stayed at Biggleswade till he entered the ministry, meeting in the society class conducted by Mr. William Conquest, brother of his principal. His duties were heavy but congenial, and his happy and confidential relations with Mr. Conquest and his family made him always look back to his residence in Biggleswade with unalloyed pleasure.

Mr. Conquest was a local preacher, and gave his young assistant helpful advice when he had to appear

in the Biggleswade pulpit. His friendly critic pointed out that his delivery was too rapid, and that he needed to make appropriate changes of tone and pauses for the sake of emphasis. The young preacher saw that he escaped these faults in the smaller chapels where he preached extempore sermons, and resolved to give up *memoriter* preaching. This was not quite the result Mr. Conquest intended, but it proved a happy thing for his assistant, who said, long afterwards: 'Indeed, for me it was the only thing, and it has served me well through life, alike for the pulpit and the platform.' When supplying at Sheffield in 1845, he tells his brother that he writes 'but little, sometimes not at all,' in preparing his sermons.

His energy at this time was abounding. His brother John says playfully, 'There is small wonder at your finding no end to your engagements: you are a mighty ingenious young gentleman at cutting out work for yourself, wherever you go.' In November he writes:

I am glad to hear that your theological studies have been so successfully prosecuted, and that your sermons are useful. This will give you truer pleasure than your being *facile princeps* at Biggleswade, though that is pleasant too, without being intoxicating.

The little books in which the young preacher made extracts of his theological and philosophical reading, and of Wesley's sermons, still bear witness to the diligence with which he prepared for the future. His way was now opening to enter the Methodist ministry. His father sent him letters marked by his usual ripe sagacity. On April 25, 1844, he writes:

Definition is often necessary, but it is always dangerous. It is much safer to describe than to define. Whenever you

can meet with a theological definition in Wesley, Watson, or Bunting's Sermon on Justification, adopt it, if even you think your own better. Their name will be a shelter from the storm and the wind. You must be able exactly to discriminate between one thing and another, but carefully avoid all attempts at *hair-splitting*. Remember you may be more nice than wise.

The father criticizes some definitions which James has submitted to him. That of Entire Sanctification is pronounced very defective.

It is not simply the destruction of all sinful tendencies and propensities. In addition to this, the entire capacity of the soul is filled with love to God and all the outer excellences that grow from its root and follow in its train. Nor has this the least tendency to set aside the scriptural doctrine of a continual increase of holiness; because the soul's capacity is susceptible of continual enlargement. The mind is enlarged not only *for* the communication of more holiness, but *by* that communication, just as the channel of a stream is enlarged not only in *proportion* to the volume of water which flows in it, but *by* that volume.

On the subject of Baptism I believe more than you. I believe that it is sacramental not only in binding the person at whose desire it is administered, &c., but as conveying grace to the subject of baptism, even when that subject is an infant. I believe in baptismal *grace*, but not in baptismal regeneration.

The concluding sentences of the letter reveal John Rigg's high sense of duty. He is not blind to the danger lest preparation for the ministry should distract his son's attention from his daily work.

Be neat, correct, and amiable in the family in which you reside. Do your duty to Mr. Conquest and to your pupils. Study to promote the interests of his school.

A month later his father says he is satisfied that they have done right in deciding that James shall remain where he is another year. He sees nothing that is likely to obstruct his son's path.

But do, I conjure you, be on your guard against what you may deem little things. Nothing is little that may tinge with the slightest colouring of doubt your prudence or your piety. Pay attention to what you speak, but still greater attention to what you write. Remember that many things which will be tolerated in one now in the ministry will close the door for ever against one who wishes to enter it. Remember, too, that with us experimental and practical piety are of the first importance. If any minister like Mr. W—— [the Rev. Maximilian Wilson, Chairman of the Bedford and Northampton District] were to say in the Conference that he entertained a high opinion of your talents and learning, but that he thought you deficient in piety, the door would be closed against you in a moment.

In August 1844 John C. Rigg writes to James about their father: 'You know that he has been associated one of the Hundred—proposed by Jacob Stanley, sen. Your excellent and most unjustifiable letter appears to have done that business.' That sentence almost takes away one's breath. James H. Rigg had evidently given his father's old friend a hint which bore speedy fruit.

Another family incident is worthy of record. In March 1845 Mr. Rigg gives his son an account of his journey from Leeds to the Assizes at York. He had been robbed by a man who repeatedly held a loaded pistol to the Methodist preacher's breast, and would doubtless have fired if Mr. Rigg had not complied with his demands. When the man was taken, a pistol key, a powder-flask, a bullet-mould, and three bullets

were found in his possession. He was transported for twenty years. Mr. Rigg spent seven days in York. The county allowed him a guinea a day and his travelling expenses.

Thus has a good God not only preserved my life, and made me the instrument of sending a determined villain out of the country, but put me in possession of five guineas at a time when I most needed them. Five pounds more were given me by a kind friend, in consideration of your mother's long affliction.

He rejoices in a letter from his eldest son John, 'whose afflictions have been sanctified, and have issued, he hopes, in a saving change of heart. He goes to Islington Chapel, Birmingham, and intends to meet in class.' John writes to his brother the same month from Birmingham: 'Truly I never loved you better nor honoured you more highly than I do at present. Henceforth the intellectual emulation and fraternal rivalry between us is over. Esau succumbs to Jacob.'

In May the father discusses various doctrinal questions, and in a postscript bids his son: 'When you preach before the District, study and pray to be evangelical and energetic, and avoid your over-solemn intonations, especially in prayer.' With such wise counsel was James Rigg prepared for his life-work. His father's friends looked with a favourable eye upon him. On March 12, 1844, Jacob Stanley, sen., adds a postscript to his letter to John Rigg: 'The account you give of your son greatly delights me. I hope he will ere long become one of us. If the sons of the prophets be baptized with the Holy Ghost, they of all others I rejoice to see in our ministry.'

The Bedford District Meeting for May 1845 was held at Luton. James Rigg walked six miles to Shefford, where he dined with a Methodist farmer and was driven part of the way to Hitchin. Thence he pushed on to Luton, where he stayed with Mr. Stormer. His trial sermon was preached at six in the morning. He slept little the previous night, and at two o'clock got up and paced the garden (as he delighted to do all his life long when he was thinking out a subject), mentally rehearsing his sermon, and considering how much time should be allotted to each part of the service, which was to close in an hour. At six he had breakfast and went to the chapel. He says in his *Reminiscences* :

I kept my time from point to point. I took as a text a favourite and well-trying subject, one on which I have often preached since. The whole service was over before seven o'clock had struck.

Then he and Josiah Pearson, who was to win an enviable reputation as a preacher, were examined for an hour as to their religious experience and knowledge of theology by the Chairman of the District, the Rev. Maximilian Wilson. The result was entirely satisfactory, and both candidates were heartily recommended.

Mr. Rigg found his way back to Biggleswade, where the next few weeks were crowded with school duties and with preparation for the final examination in London. On June 25 his father writes from Leeds a letter which shows that he was a Methodist of the old school, not altogether in sympathy with some aspects of the Nonconformity of his day :

You will soon have to go to London to be examined, and I much wish you to go in humility and confidence—confidence not in yourself, but in God, to whose service you wish to be entirely devoted. In learning and knowledge you will be superior to most of those who will be associated with you, and my earnest desire is that you should be equally distinguished by piety, modesty, and humility. If on any point you do not think exactly with your examiners, state your reasons for differing from them with clearness, and tell them you are willing and anxious to be better informed. Do not argue the case with any one, either in public or in private. Even your fellow candidates may tell tales.

You are to lodge at Mr. Fowler's, where I am sure you will be treated with kindness. But do not allow Mr. Fowler to engage you in argument on any subject. He is a strong-minded man, shrewd and sarcastic. If the Free Church form the subject of conversation, say nothing. They all differ from us, and we must leave them alone. Say nothing about the future President. Mr. Atherton has been set up as the rival of Mr. Stanley, and many of the London ministers are in favour of his election. If Mr. Atherton should be President, it would be better for him not to hear that you had spoken in favour of Mr. Stanley.

I had to write to the President [Dr. Bunting] and I mentioned you to him. In his reply he says: 'I shall feel, on every account, a special interest in your son when he comes up for examination, and, if well enough to be present, shall pay every kind attention to his case.' I have done what I can for you because I believe you are sincerely desirous to do the will of God. You have known something of the fear of God since your childhood, but you must state distinctly the time when you were converted to God, and received the knowledge of salvation by the remission of sins.

I know not whether you offered yourself for the work at home or abroad. I told Dr. Bunting that, should you be accepted, I should like you to continue in England for a few years, that you might learn to preach and to administer

Methodism ; but I stated that, if they were in immediate want of some one for Gibraltar, I thought we should not strongly object to give you up, though your grandfather and grandmother both died there. However, my strongest wish is that you should be at home for a few years, and God may so order it that you may be near us. But in this you must judge for yourself.

PS.—Do not take this letter to London. Lock it up in your desk.

Some advices follow as to his movements. Mr. Rigg mentions a few friends on whom he would like his son to call, including Mrs. Smith, Earl Street, the widow of his old colleague, John Smith.

After your examination is over do not preach in London, except you are desired to do so by the President. Do not go to Highgate to see Mr. W. Bunting. I think he would look upon it as a liberty you had no right to take. Do not say anything about his having written to mother. Excuse, my dear James, all these *advices*. I am jealous for your honour, and you do not yet know the world, nor even the Church, as well as I.

When the summer vacation began Mr. Conquest drove his assistant to Ampthill, and, as he handed him a parting gift, added some wise counsel on the necessity for strict economy in the life of a Methodist preacher. Mr. Rigg then made his way to Bickerings Park, where he was entertained for the next fortnight by Mr. Samuel Bennett, a noted gentleman farmer and a local preacher. Dr. Rigg always felt that, if he had not been a minister, no life would have been so agreeable to him as that which he now shared under this hospitable roof. Mrs. Bennett was a saint who managed, amid all her household duties, to set apart half an hour every morn-

ing for devotional reading. Mrs. Cooper, of Dunstable, her daughter by a former marriage, proved a kind friend to Mr. Rigg, and her daughter, Mrs. Mark Guy Pearse, continued the family friendship.

On one Sunday Mr. Rigg preached twice in Bedford, and the following Saturday took train from Leighton Buzzard to London for the final ordeal. He made his way to Harpur Street, where the Rev. Joseph Fowler lived, and found there another candidate, John W. Crankshaw. Mr. Fowler had not returned from some appointment, but a brisk conversation went on in the family circle, the chief part being taken by the present Viscount Wolverhampton. The two candidates were naturally silent, though they much enjoyed the lively talk. When Mr. Fowler arrived he put a string of questions to Mr. Rigg in a somewhat sharp and incisive style. Then he began to smile and to make his young guests feel at home, though the earnest and rapt conversation still kept its 'competitive flavour.'

On Sunday morning James Rigg preached at Hackney Road, where the Rev. John Scott, who had been President two years earlier, was appointed to hear him. The preacher chose the text used at Luton, and dined with Mr. Scott, who admitted him to the friendship which remained unbroken till 1868. Neither of them dreamed that, twenty-three years later, the candidate for the ministry was to be his hearer's successor at Westminster.

Early on Monday Mr. Fowler set out with his two candidates for the Morning Chapel at City Road, where the examination was to be held. As they walked through the busy streets he gave them many welcome pieces of information about the places which they passed. Dr. Rigg said, long afterwards: 'A more congenial and

sympathetic elderly companion, a more friendly and unassuming counsellor for candidates hoping to become Christian ministers, we could hardly have had.' James Rigg's written sermon on 1 John iii. 2 was somewhat metaphysical, and the minister who read it feared that such preaching might be above the heads of a village congregation. Fortunately, John Scott's testimony as to the sermon at Hackney Road was decisive: 'Any village congregation could understand it. I was delighted to hear it.' That verdict was to be sustained by hundreds of village congregations, who rejoiced in Dr. Rigg's richly simple and evangelical ministry.

The Morning Chapel was filled with ministers and candidates. When the interval for refreshment came William Arthur, now assistant to John Scott and missionary advocate, handed round the buns to the candidates. To James Rigg's surprise Mr. Arthur greeted him by name, and spoke warmly of his father, whom he had recently met in Leeds. A friendship was thus formed which, as years passed by, became more and more rich and helpful.

After the examination Mr. Rigg heard his name called by the President, and went up with some diffidence. Dr. Bunting asked where he was lodging. When he learned that it was with Mr. Fowler he said: 'It is rather a long way from Harpur Street to Myddelton Square to an early breakfast, but, if you do not think it too far to come so early, I shall be glad to see you at breakfast in the morning.' When he arrived next day the candidate for the ministry was made perfectly at home by the distinguished man, who was now President for the fourth time, Missionary Secretary, and President of the Theological Institution. He was the

only guest at the quiet family table. Dr. Bunting knew Mr. Conquest and Mr. Bennett, and talked of Bedfordshire Methodism. Dr. Rigg said, long afterwards :

He spoke about the state of the Connexion, and did not disdain to intimate quietly—I might almost say modestly—his own views as to some difficult points then pending, and to encourage me to speak also. In short, nothing about this great man, as I then met him, and learnt afterwards to know him, was more remarkable than his modesty and candour, his moderation, even when he felt bound to censure, his large tolerance and generous breadth of view—though on some all-important questions his views were, on critical occasions, emphatically expressed.

That memorable breakfast was a happy meeting between the veteran who had done such service to his Church, and the young man who was in many respects to carry forward and complete his work.

After his examination Mr. Rigg was told that he might be sent as a missionary to India. He therefore went back to Bickerings Park, where William Arthur came as a guest whilst preaching in the neighbourhood. He preached on the Tuesday evening from Rev. vii. 14-17. To the end of his life Dr. Rigg never heard that sermon excelled. We think of that small chapel at Ampthill, and the young missionary who had been compelled to leave India by an affection of the eyes when the fire of devotion was burning more brightly than ever in his breast. He came back from the Mysore all but blind, and for months was not able to read or write. His superb Irish oratory fired the whole Connexion with enthusiasm never known before or since. In Dr. Rigg's opinion there never was such a missionary speaker for grandeur, intensity, and overwhelming power. His young

hearer had already consulted his parents about undertaking similar work, and before the week was out was called to London for medical examination. The oculist who had attended him in his boyhood pronounced that his sight would not allow him to labour under a tropical sun; and India, which had lost William Arthur, was thus robbed of James Harrison Rigg. Montreal also seems to have been suggested, and South Africa; but his brother rightly judged that the work at home offered most scope to his 'characteristic energies and peculiar organization of mind.'

From London the candidate found his way to Leeds, where the Conference was being held in his father's chapel. Jacob Stanley, sen., was elected President, and James Rigg was put on his List of Reserve, with a promise that he should receive the earliest suitable appointment.

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Book II

CIRCUIT MINISTRY, 1845-68

CHARLES KINGSLEY

THE charm which a humanity so intense and benevolent as that we have described, united to such genius and eloquence, imparts to Mr. Kingsley's writings is very great. We do not envy the heart or the head of that man, however he may differ from Mr. Kingsley in philosophy or theology, who can read his works without feeling for him, on many accounts, both admiration and love. Nor can we hesitate to say that, in respect to the particular characteristic of which we are now speaking, we not only sympathize strongly with the spirit and purpose of his writings, but are convinced of the truth of the representation which they contain, and agree, to a considerable extent, with the views they advocate. Mr. Kingsley has used as much diligence, and shown as penetrating a keenness of insight in observing and inquiring, in reading and making research among documents and Blue Books, as to the condition of the depressed classes of his countrymen as when studying mediaeval lore to understand the heart of mystics and Roman saints, or poring over musty, half-forgotten historians of Church and State in the fourth and fifth centuries to acquaint himself with the struggles of the beset and dying Pagan Empire, and of the young but already corrupt, the semi-paganized but yet victorious Church. He has entered into the heart of the working man, and has taken pains to know the circumstances of those who are oppressed by grinding and hapless poverty. He has shown the pitiful hardships and cruel glaring inequalities which have driven many an honest man to bitter discontent and political Chartism—hardships and inequalities which no man with the faith and love of a Christian ought to believe to be either right or necessary. He has taught, as no one had done before, the more fortunately circumstanced to put themselves in the place of their poor brethren, and ask themselves how, under their circumstances, they would feel and act. He has contributed to produce the conviction, which is taking root deep and strong, that the condition of things to which we have referred ought to be remedied, and must. If things are now amending, this is, in some degree, due to his pleadings and example.—*Modern Anglican Theology*, p. 222, first edition.

CHAPTER I

A MEMORABLE PROBATION, 1845-9

MR. STANLEY soon had an opportunity to redeem his promise. A converted Romanist priest had been accepted for the Methodist ministry, and appointed to assist the Rev. Robert Pilter at Sheffield, Brunswick. He failed to keep the engagement. Within a day or two after Conference closed Mr. Rigg received instructions to supply the vacancy. Sheffield was one of his father's old circuits, and during the Kingswood vacations James had often ridden on a pony with him to his country appointments. The older Methodists gave the young preacher a loving welcome. He found a happy home with the Rev. Joseph Hargreaves, whom he always highly esteemed. Mr. Hargreaves proved a wise adviser, and helped him to form pastoral habits which proved a blessing to himself and his circuits in after-days. He took Mr. Pilter's appointments in the country, and sometimes in Sheffield, and assisted him in the Sacramental services. William Arthur came for the Missionary Anniversary in October, and their friendship grew apace.

James Rigg was using his time well. On December 20, 1845, Mr. Arthur writes :

Your statement of studies makes my teeth water ; what is to become of my poor brains ? Unfed, unclothed, uncared

for; they are like 'the untaught Indian's brood,' growing wilder and worse. Now accept my most unfeigned, most hearty thanks for your criticisms. To touch the good points is kind, to show the bad ones downright brotherly. If you only continue similar strictures you will confer on me a favour not to be estimated; and as you go on you will hit harder.

John C. Rigg sends a private charge:

I can only offer you a sincere and affectionate, but a restrained and, as it were, conditional congratulation. You are like a young captain going to his first campaign in a noble warfare; the most timid of your friends may exult to see you in harness; but we dare not much boast at present, because you have only just girded it on. We rejoice to see you, as an architect, able and instructed, helping to superintend the erection of the temple of our Zion; trusting that your work shall abide which you have built, and that you shall receive a reward; yet, withal, remembering the fierceness of the test—that the fire shall try every man's work of what sort it is. Therefore, dear brother, it is that I offer you a guarded and conditional congratulation, but most certainly it is sincere, an unselfish and deeply affectionate one. May the Spirit of your Master work mightily both by you and in you.

The young preacher had a persistent and gracious mentor in his father, whose letter of October 27, 1845, is rich in that fine temper which always distinguished him.

MY DEAR JAMES,

It gives me greater pleasure than I can express to hear that you are not only acceptable but useful, and I am very anxious that you should avoid everything by which these may be diminished, and attend to everything by which they may be increased. Remember, James, that a single act of indiscretion may blight all the buds of promise that are swelling and open-

ing around you. You are but an instrument in the hands of God, and God will honour you no longer than you honour Him. Therefore be humble, and give Him all the praise.

I will not say 'give attention to reading,' for this I am sure you will do. I need not try to guard you against affectation, either in your language, your tones, or your action in the pulpit; for to all such silly vanity, such clerical foppery, I think you are superior. But I wish you to be on your guard against the apparent languor and coldness in prayer, whether in the pulpit or the family, which I have before mentioned, and of which, I think, you are not yet *quite* cured. Sometimes, too, that irritability which is partly natural and partly the consequence of your recent employment, is in danger of wounding your own mind and grieving your best friends. Study, and pray that you may be calm, amiable, affectionate, at all times and to all persons. Our people are ready enough to excuse their own want of temper, but they will never excuse ours.

Your happiness, usefulness, and standing in the Connexion will depend greatly upon the esteem and affection of your colleagues and your brethren in the ministry. If these are not able to speak well of you, you cannot rise. Take care, therefore, never to grieve them except when conscience may compel you to do so—a position in which you may, perhaps, be placed once or twice in a long life. You will sometimes hear them extravagantly lauded. But never attempt to reduce the praise to its just dimensions. This will be ascribed to envy. You will sometimes hear them blamed, and, as you think, justly. Never join in these censures, but bring into notice those good qualities which ought, in common justice, as well as Christian charity, to be placed in the opposite scale. In short, speak of them as you would wish them, in similar circumstances, to speak of you.

Do you visit the poor of your flock? I am very solicitous that you should not only be a good preacher but an affectionate and diligent pastor. I want you to be bound to your people by personal ties. And this kind of bond can never exist except you visit them in their own homes. I do not expect you to

spend as much time in this way as I do. But some portion of your time must be sacredly put apart for this important purpose, or you will sin against God and mar your own usefulness. When you first begin your visits some of the poor will be timid, and their houses none of the neatest. But take your seat on the cleanest chair or *stool* you can find, try to make them quite easy; speak to the parents and to the children, though they may be rude and ragged, about their souls, pray a short and appropriate prayer, and then leave. Your visits must never be long, and if they ask [you] to take a single cup of tea, or a potato and salt, do not grieve them by refusing. All are well. I will write again soon.

James H. Rigg had not been four months at Sheffield when the President found it necessary to remove him to Penzance, where the health of the superintendent had broken down and a supply was needed to take full work. Mr. Pilter had three colleagues; Penzance had only one effective minister.

The President wrote a gracious note on January 5, 1846, to Mr. Rigg, which begins, 'My dear young Friend.' He explained that it was necessary to send to Penzance—

A preacher of good talents, for without this be done, and done at once, the cause will go down. Already it has greatly declined, and our best friends are very sore and think they have not been used well. Having some knowledge of the Penzance Circuit, I think their request must be granted; and, believing you to possess those talents which, under God, will be the means of raising that circuit to its former tone, I appoint you to it.

Yours affectionately,

JACOB STANLEY.

Mr. Rigg spent a few days at home in Leeds, and after visiting his brother in Birmingham, took train for

Bristol, and went by steamer to Hayle. There he got the coach for Penzance, which he reached on January 17, 1846.

The gentler manners and the milder weather of the Duchy produced a strong impression upon him. His work was congenial, and he found a true friend in his colleague, the Rev. John Jenkins, brother of the Rev. Ebenezer E. Jenkins.

The congregation at Penzance contained some notable men. Joseph Carne, the banker, was regularly found at the Saturday night Band- and prayer-meeting, as well as the Sunday services. He invited the ministers to dine with him once a month, and gave tone to the Methodism of the place. He was an authority on Cornish geology, and his daughter, Elizabeth (1817-73), shared his tastes. She afterwards founded several schools in Cornwall, and published a valuable little book on *County Towns* and their influence on national life. In later years she wrote a pamphlet suggested by a sermon which she heard in a Devonshire chapel, where the water of life was described as reconciliation and restoration, but scarcely any mention was made of Him who is our peace and our life. Miss Carne feared that all parties and sects have to lament that often, when they have retained the letter of truth, they have lost its life. The Carnes were stimulating hearers. Mr. Carne's younger brother, John, had died at Penzance on April 18, 1844, so that the new preacher must have heard much about his travels in the East, and his friendships with Scott, Wordsworth, Southey, and De Quincey. Christopher North described John Carne as 'the most wonderful story-teller I ever listened to.'

It was no small responsibility to minister to such a

congregation as that of Penzance, but the young preacher threw himself into his work with zest and formed friendships which remained unbroken to the close of his life. William Arthur congratulates him : ' Who in his first year but yourself has had one of the finest circuits in Yorkshire, and one of the finest in Cornwall ? ' The needs of Cornish Methodism were making themselves felt, and in 1845 Robert Young and John H. James were appointed to Truro. With both these future Presidents Mr. Rigg became intimate. The leading event of the year—the Foreign Missionary Anniversary—brought Dr. Newton, Mr. Jobson, Mr. Peter M'Owan, and Mr. Arthur to Penzance. James H. Rigg gave the report with fear and trembling. He says ' My hand shook visibly as I read it, so that by some on the platform, and in particular by Dr. Newton, the great man of all, the tremor was observed and afterwards referred to. I have never been quite so nervous since.' The joy of the Anniversary to the young minister was the opportunity of further intercourse with Mr. Arthur, who had just delivered his memorable lecture at Exeter Hall on ' The Extent and Moral Statistics of the British Empire.'

Amid all his exacting duties, the young preacher was not allowed to forget the highest things. In March J. C. Rigg asks : ' Does God prosper your labours at Penzance ? I pray daily for you—especially that you may not be aiming at acquiring a reputation. Leave that care to your Master, and care for Him and His gospel alone directly.'

In May came the District Meeting at Truro, where Mr. Rigg began his training under the Chairman, Robert Young. More memorable still was his introduction to Mr. George Smith, the future historian of Methodism. Congenial tastes drew the layman and the minister

together, and the friendship grew more intimate and fruitful till Dr. Smith's death in 1868.

Before the first year of his probation was over Mr. Rigg had begun to write papers on great New Testament passages for the *Biblical Review*, edited by two eminent Congregational ministers, Dr. Harris and Philip Smith, of Cheshunt. The new series, which began in January 1846, was devoted chiefly to the theology of the Bible. Mr. Rigg's papers were signed 'Ἰάκωβος ὁ Ἰωάννου'. His manuscripts were eagerly discussed with his friend William Arthur. He was able to return his mother some money which had evidently been lent him, and, though his parents felt that it was more than he could afford to send, it was very acceptable amid their heavy expenses and burdens.

A letter from his father tells of the examination of Paul Orchard and William Hirst, 'a superior preacher,' at the Leeds District Meeting of 1846. The son is not altogether in love with some aspects of the Cornish Methodism of that day, but John Rigg writes :

You must take care not to be querulous, nor to turn upon evils that really exist an eye by which they are magnified. Your situation is a paradise compared with the one which I occupied during the first two years of my public life. There was not one intelligent person in the whole of the Mission ground which I was appointed to cultivate ; and only once a month during my first year, and once a fortnight during my second (except when I was in Stourport) had I the privilege of seeing any Wesleyan minister, and yet I was always cheerful, and floated gaily upon a springtide of hope. You are too young to lead the van of reform, and, by attempting anything now, you will injure both your peace and your usefulness. You have nothing to do, Mr. Wesley says, but to *save souls*.

Mr. Rigg's work at Penzance came to a close at the Conference of 1846, but he did not lose his friends.

John Jenkins, who then moved to Camborne, sent him an account of the mornings which he and his superintendent, William P. Burgess, spent together. They read thirty or forty lines of Virgil every day. 'He is a capital scholar, and I find it very advantageous. After reading the two first books of the *Aeneid* we shall begin with Cicero's *Offices*. I find that I can already read Virgil with as much ease as when I left school. We propose also to read Greek and Hebrew together.' The Sunday evening congregations at Camborne, he says, are 'so exciting that I fear they will kill me. Last Sunday evening I preached upwards of an hour from the parable (if such it be) of Dives and Lazarus, and, I think, never felt more at home, and certainly never produced so *visible* an effect on a congregation. I trust good was done. To God be all the glory.' On November 5, 1846, he tells Mr. Rigg that he had recently spent a couple of days in Penzance. 'The people were very kind, and were ready to eat us up, the Carnes especially.' He told some one, playfully, that Mr. Rigg and he 'had spoiled them for anything ordinary.'

In 1847 Mr. Jenkins was appointed to Montreal. Dr. Bunting had declared in Conference, 'Montreal is the greatest boon which this Conference has to bestow.' Mr. Jenkins expressed a strong wish that Mr. Rigg were going out with him, and on January 22, 1848, the Montreal circuit steward wrote to invite him. Mr. Jenkins urged him to accept the invitation. 'If you could make up your mind to come for three years, it would be one of the very best things you could do for yourself, in my opinion.' There were three churches in

Montreal and three ministers. The largest church, about the size of Brunswick, Leeds, but much handsomer, had the most influential Protestant congregation in the city, and by far the largest. On July 4 Mr. Jenkins described a visit from Dr. Dixon, then in the zenith of his power as a preacher, who was that year the representative of English Methodism to the Methodist Episcopal Church. The Doctor had said, 'I shall tell our young chaps at home that if they want to become fine fellows they must come to Montreal.' Mr. Jenkins adds :

Dr. Dixon is really a great man. One of his sermons that he preached here made, I think, a greater impression on my mind than any other discourse which I ever heard. It was great in simplicity. He has greatly altered his style of preaching since I first heard him ; it is clearer, plainer, less metaphysical, as we sometimes say, but not less profound. There was a certain mysteriousness about his enunciations of truth which he seems to have entirely lost.

We may here add the later links in this chain of friendship. In 1862 the old friends spent some pleasant hours together in London. In 1870 Dr. John Jenkins writes :

I rejoice to hear, from time to time, of your great success, and of your influence beyond Methodism. I am a little disposed to favour Arthur's view of Common Schools, from which, I observe, you dissent.

On August 7, 1878, when Dr. Rigg was chosen President, he wrote :

MY DEAR OLD RIGG,—You have my warmest congratulations. It is a third of a century since you and I worked together in Penzance. We then formed a friendship which neither time nor change has interrupted. Your career has been distin-

guished, and it has been honourable. . . . May God strengthen you for your year's toil, and greatly bless your Presidency to the Connexion, and to the whole Church of God.

His last message was in 1892 :

It is now nearly fifty years since we were thrown together in Penzance, but I have never ceased to regard you with love, and my admiration of your great abilities has been no less lasting.

On leaving Penzance Mr. Rigg was appointed to the Woodhouse Grove Circuit, and soon made himself at home with the minister's sons in the famous school and with the surrounding village congregations. He lodged in a Methodist family near Greengates, and delighted in the lovely scenery of the neighbourhood. The cloth-workers were then passing through a period of depressed trade, but their quiet heroism made a strong appeal to the young preacher. He was already writing on Entire Sanctification, and was in correspondence upon the subject with the Rev. Alfred Barrett, who sent him two beautiful letters in September 1846, discussing various points as with a theologian of standing equal with his own. He was looking forward to a happy year when the President begged that he should be released from Woodhouse Grove in order to take the place of John H. Lord in the Spitalfields Circuit, London.

Dr. Moulton, then a boy at Woodhouse Grove, had a lively remembrance of these days.

For a short time [he said] we were happy enough to have in the circuit James H. Rigg, who used to delight us with his graphic expositions of the parables and miracles; but he was considered by the authorities too good for *us*, and, to our great

disgust, he was soon removed to what was considered a more important sphere! ¹

John Rigg was now in Sheffield, where he had to take a firm stand in his Quarterly Meeting against those who wished to move a resolution of thanks to the Rev. James Caughey, the American evangelist, who was then working in England. This was really intended as a censure on the Conference, which had expressed its disapproval of some things in Caughey's work, which were regarded as hysterical and unsettling. His influence was also considered unfriendly to the ordinary circuit work of Methodism. The malcontents had mistaken their man. Mr. Rigg says:

I refused to read the resolution, or allow it to be read, and assigned reasons for doing so in the firmest, but at the same time the most conciliatory, manner of which I am capable. I told them that, within the limits of rule, they would always find me most ready to meet them, but that no pressure from without should ever induce me to do, or to allow, what I believed to be wrong.

He carried his point, as he generally did, for, with all his courteous gentleness, he was a wise and firm ruler; but he had to endure much annoyance.

He expresses his pleasure at his son's happiness, and gives an amusing little social incident.

We dined one day with Mr. Branson. Mr. Farrar and his son, the young Oxonian, were of the party. I am inclined to think that Adam is both a clever and an amiable youth. But he talked so much as to offend every one, and greatly to grieve his father, who was compelled to rebuke him.

¹ Slugg, *History of Woodhouse Grove School*, p. 195.

One smiles at that rebuke. Adam Farrar always loved his father's people, and was evidently only too happy to expand in such congenial company. Mr. Rigg was not at fault in his estimate of the ability of the future Bampton lecturer and canon and theological professor at Durham University.

Mrs. Rigg sends James a long account of the unsettlement caused by Mr. Caughey in Sheffield and other places. John C. Rigg had heard 'the magnificent American,' as he calls him, in Birmingham, and was afraid that Conference had put 'a virtual stigma on his name.' He asks: 'Has he deserved it at our hands? Most firmly am I persuaded that the Spirit of God was in his work, however he may have intermingled human infirmities and errors with its influence.' Mrs. Rigg begs James to 'direct his attention to the proper aspect of Mr. C——'s interference in the regular working of our system; his tergiversation, and evident willingness to be the idol of a party.' She gives an instance of the state of feeling:

The Park day-school has been occupying attention for some days. Dr. Newton was to have preached first on Monday evening, but the malcontents there would not have him; they would have Dr. Beaumont, and by their givings make a demonstration in favour of Mr. Caughey's friend. Dr. Beaumont came, preached at Brunswick, and got £21. Mr. Chalmers, the following Sunday at Norfolk Street, got in the morning £31 and in the evening £29. Then came poor Dr. Newton on Wednesday evening. At the Park the rain poured in torrents for two hours; the chapel was not filled. One of Mr. C——'s grand supporters bid £9 for the collection; congregation very respectable. The Doctor, in a blessed spirit, preached from 'Glory to God in the highest,' &c. A good time, right warm feeling; and this one sermon

produced a collection of £56!!! The God of peace and good will was with His servant.

James did as his mother wished, for on November 18 his brother refers 'to your animadversions on the Rev. James Caughey, and your solemn review of his career.' It is evident that the elder brother's opinion was not shaken. On this matter they differed; but John C. Rigg's heart was right. He speaks lovingly to his brother about preaching.

How easy, to one of your resources, it must be to lecture through an hour! how very different a thing for an hour to preach the gospel! I should like to give you a course of hearing, and acquaint myself with the general character of your sermons, and the proportion of those which are expressly and explicitly directed to the 'awakening' of sinners, and leading on believers to entire holiness.

That was a counter-charge indeed!

In her letter Mrs. Rigg gives a significant warning that James should not vex Mr. Lord with too much argument. This was the Rev. William Lord, governor of Woodhouse Grove, for whose son James H. Rigg was now sent to supply in London. He thus came under the superintendency of John Scott, who had already taken 'a friendly fancy' to him. Mr. Rigg expected that a few weeks at the seaside would restore Mr. Lord's health, and that he would soon be back again in his Yorkshire circuit. He arrived in London on a foggy and wet Saturday evening, and took up his quarters with Mr. and Mrs. Illingworth in Albert Square, Limehouse. The congregations in some of the chapels were noble. He soon made his way to Camden Town, where Benjamin Gregory lived as junior minister

in the Great Queen Street Circuit. They had met, as boys, on the way home from school; and when Mr. Gregory was a tutor at Woodhouse Grove the Rev. John Rigg had been greatly struck with the beauty and power of a sermon which he had heard him preach. Benjamin Gregory and James H. Rigg had many common tastes and interests, with sufficient diversity in their views on various Methodist questions to add spice to the happy intercourse which they maintained for many years.

On December 4 Mrs. Rigg asks for news of her son's work in London.

I trust that your daily studies will not be seriously invaded, because I know, in that case, your bad custom of sitting late at night would seem to be sanctioned by the impossibility of studying in the day. Do reform in this respect.

Next month she writes :

I do trust you will soon return to the Grove and stay there another year. London is not a desirable station for men so young as Mr. Gregory and yourself; it does not afford sufficient leisure for study and self-examination. I shall be thankful when you get out of the 'great Babel.'

The situation had its difficulties. Some reference is made in a letter from his father to his son's troubles.

I am sorry you have met with so many things to pain and annoy you in London. But all this, if rightly improved, will prepare you for greater usefulness in the Church. God is trying you, and I hope you will come forth as gold. Who of your colleagues has injured you I know not. Whoever it may be you must forgive, and I doubt not you do, and from the heart. Even that which was so thoughtlessly or unkindly said may teach important lessons. It calls upon us not to

injure any one by detraction, especially a minister of the gospel ; and it tells us, plainly enough, that simple, evangelical, and impressive preaching is more highly valued by our people, even in the metropolis, than any other. You must try to heap coals of fire on the head of him who has injured you.

The year brought some memorable experiences. Mr. Arthur came over from France, where he was then stationed. He and Mr. Rigg were allowed to attend a select committee on the subject of Education, which was then stirring the whole Connexion. Two distinguished ministers, Samuel Jackson and W. M. Bunting, spoke impressively against State co-operation, and urged that the Churches should make themselves responsible for this work. But the committee realized that the nation's needs could not be met in this way, and it was decided that a guarded and conditional assent to co-operate with the Government should be given. The Conference of 1847 took that line, and resolved to go forward with its plan for erecting seven hundred day schools and a training college for teachers. Mr. Rigg was also at a meeting held to consider a scheme for the erection of a school for the sons of Methodist laymen, though this did not take shape till 1874, when the Leys School was established at Cambridge. Not least among the advantages of that London winter was the weekly preachers' meeting presided over by Mr. Scott. All problems of the circuit were here discussed. In March Mr. Lord returned to his work, but Mr. Rigg was kept in London as a supply for the Rev. John Hartley in the Islington circuit. He was only needed for a short time, but this experience added still further to his knowledge of Methodism, and enlarged the circle of his friends.

William Arthur was now in France, ripening into the great spiritual leader who was by-and-by to stand revealed in his *Tongue of Fire*. His influence on James H. Rigg may be understood by the following letter.

PARIS, *March 5, 1847.*

I have got a few French books read; among others the first volume of D'Aubigné; it is a charming work. The delineation of the work in Luther's heart has proved exceedingly profitable to me; it brings so forcibly into view great things of the spiritual life that it leads one naturally to lay hold afresh on the justifying grace and the holy Word. I have been led to a much closer habit of study in devotional reading of the Scriptures, and do feel a strong hunger after the pure food. The ministry becomes, to my view, more and more solemn. Souls, souls, souls are before me; my heart melts; why have I not lived, prayed, preached more in sight of the cross and of the judgement? I earnestly desire to be filled with the Spirit. It is grievous to look at the world, the strength with which all other principles advance, and yet the petty victories gained for evangelical religion. For myself I want (and possibly this want fairly represents that of Christians generally) a greater concentration of mind upon the things of God: studies and engagements which tend to destroy the unity of purpose, the straightforward race of the soul toward Christian usefulness, may have many advantages; but this one disadvantage is fatal. I feel more than ever the supreme value of the Bible; everything great in religion proceeds from it; men like Wesley and Luther in their sphere, men like John Smith in his sphere, are made only by the Bible. You do not forget me in your correspondence; remember me in your prayers!

From Boulogne, on May 10, Mr. Arthur writes:

Of all the good offices your kindness has rendered me I never felt more grateful for any than for our last conversation

about preaching. You would increase the advantage if you really set before me all you think, or have heard, which tends to diminish the *useful effect* of my ministry. That effect is so little that the deficiencies must be great; not only inward ones (those I pray God in mercy to supply), but such as are external, and perhaps, to some extent at least, capable of being obviated.

Mr. Rigg attended the May Synod in London, but was then sent to Stourbridge to take the place of the superintendent, Samuel Webb, whose health had broken down, and who died on June 25. Mr. John C. Rigg came over from Birmingham to spend the first Sunday with his brother in Stourbridge. There were some ominous signs of a coming break-down in health. John said afterwards, 'I feared for you, but I thought your lungs were sound, and I did not suspect your heart.' The trouble was there, though it had not yet fully developed.

In 1847 he was stationed at Cirencester, in the Stroud Circuit, where he spent the two remaining years of his probation. His father was at Bath, so that they were within easy reach of each other. His work was heavy, and at the end of the first year James Rigg's health began to cause much anxiety. In July 1848 his father writes from the Hull Conference in distress:

He ought to leave his circuit immediately, and come to be nursed at home. I have told him so in two letters, but he does not see his way plain. I have no doubt that a little rest would restore him, and I am afraid that, without it, he will be quite laid aside. I hope Sophia will write to him to tell him he must come home. He is very reluctant to leave Stroud, and, if the stewards urge his reappointment, I have made up my mind to interpose no further, but leave it in the hands of God.

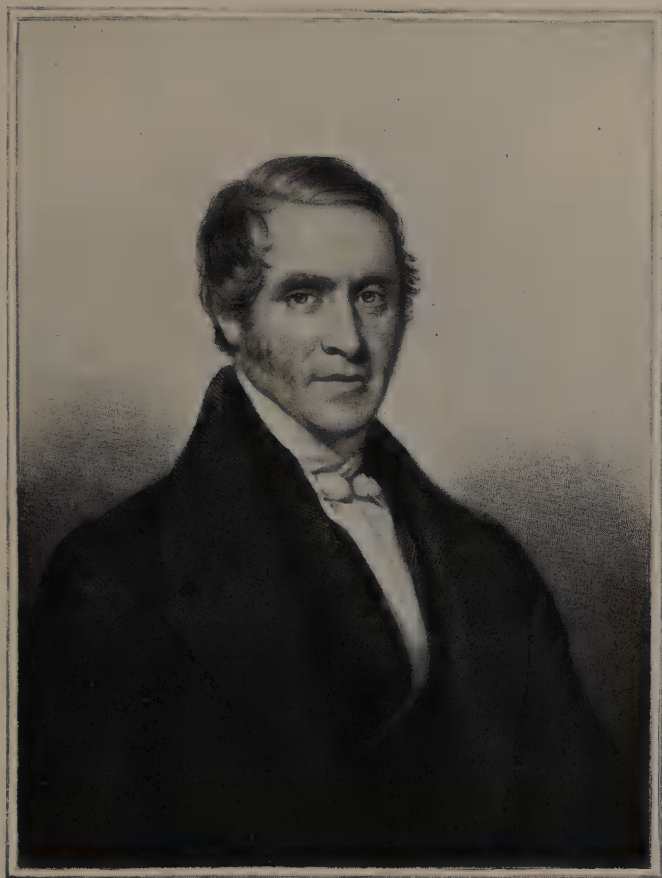
He reflects somewhat on the superintendent for working his junior colleague too hard. He had to preach one Sunday morning, conduct a lovefeast in the afternoon, and preach a funeral sermon at night for one of the oldest and most respected members of the Stroud Society. His father wished him to be appointed to Tiverton, but that was not to be. He tells his wife, in a later letter, that James's health is 'still very infirm, but his spirits, thank God, never lose their elasticity. He says he shall be quite well in the course of a day or two.'

Mr. Rigg was anxious not only about his son, but about his wife, who was suffering from spinal weakness. He gives her much news of the Conference. Dr. Beaumont, one of the most brilliant Methodist preachers of his time, was suspected of some disaffection, but Mr. Rigg says he had not 'behaved so well for years; may he live and grow better.' He had made a vigorous reply to some accusations brought against him by Jacob Stanley. Mr. Rigg writes :

He was violent in the extreme. His eloquence rushed, and roared, and foamed; yes, and sparkled too, like a cataract, on which the sun pours his glorious light. But the dinner-hour came, and never did it come more opportunely. And the rest of three good hours, a good dinner, a glass of wine, a cup of tea, and perhaps a little of the oil of flattery, so soothed the chafed mind of the dear Doctor that, when he re-entered upon his defence, his tones, and manner, and language were unusually calm and guarded. He denied many of Mr. Stanley's allegations, but disproved none. Upon the whole the affair ended well.

In the same letter he reports :

We have this morning had a delightful sermon from Mr. S. Waddy in Waltham Street. The sound theology, the



THE REV. JOHN RIGG.

manly sense, the simplicity, perspicuity, and strength of language by which it was distinguished; the entire absence of every kind of affectation, the deep solemnity and pathos with which it was delivered; and the honesty, affection, and force with which he applied it to the consciences of his hearers, were very delightful to me. It was the sermon not only of a great but of a good man. By many who had heard it, it will not soon be forgotten.

Another passage shows the careful and anxious superintendent, and brings a smile into the eyes of a modern chapel-builder.

I wrote yesterday to Mr. Bromley in reply to a letter which I received about the reopening of Walcot Chapel, Bath. I am sorry they think of having collections on the day of reopening. Five collections in the same chapel, and for the same object, in the short space of seven weeks, are too many; but, as it was resolved in my absence, I will not offend them by forbidding what I think is not very wise.

His last letter from this Conference tells how he had been affected by receiving £10 from Mr. Charles Watson, of Leeds, who had heard of Mrs. Rigg's long illness. 'My heart swells, and my eyes fill, when I think of this unexpected and unmerited act of kindness. May God reward him, for I am not able.'

Meanwhile James Rigg was overtaxing his powers. Close study began to tell seriously on his health. In October his father warns him.

Chest complaints are not to be trifled with, and I am fully satisfied that, without great and permanent care, you will be entirely laid aside. By all the love which I feel for you, and all the authority which I possess as your father, I entreat and command you to relinquish, till you are strong, all study

of every kind. This has almost been your ruin. You must have rest.

He wrote to Mr. Evans, then superintendent at Stroud, to ask that his son might come home to be nursed, and promised to bear all expenses of the journey.

Whilst stationed at Cirencester an event occurred which materially affected James Rigg's future. On November 7, 1848, his brother John sent him a copy of a letter which his father had received from the Rev. John Scott. The *Watchman* newspaper had been started in January 1835 under the editorship of Dr. Sandwith, the father of Humphrey Sandwith, who won a name for himself in the defence of Kars, and had already done much to expound and defend the principles of Methodism and to supply reliable news of its manifold activities. Dr. Bennet, who became the second editor in 1842, was now about to retire, and the attention of the directors had been drawn to Mr. John C. Rigg as a promising successor. Mr. Scott and his colleagues wished to know his views as to Wesleyan order and polity.

I need not say to you that every one who loves Methodism must just now be anxious that a vehicle of such importance as the *Watchman* should be preserved under wise, able, Christian direction, and employed in maintaining what to you and me and many others of our faithful brethren has been long so dear.

In sending this letter, J. C. Rigg tells his brother :

I suppose I owe it to some thoughtless commendations of *yours*, who delight, in return for my invariable fault-findings, to heap live coals on my head by somewhat ironical eulogies, and to the fragrance of our honoured father's name. I send you this copy in hopes of your careful and immediate sug-

gestions, as I may expect a direct communication shortly. If God would continue and increase my health, and add His blessing, I should not decline.

Another communication threw light on the matter. William Arthur had heard James Rigg read some of his brother's letters, and was struck by their picturesque style. He spoke of them to John Scott. Mr. Arthur wrote :

I have long been trying to serve him in a particular line, and begin to hope that it will not be in vain ; but I must say nothing. If aught come out of it you will hear soon.

The preliminary inquiries were satisfactory, and no time was lost in making further arrangements.

On November 13 Mr. R. M. Reece wrote to ask Mr. J. C. Rigg for some specimens of his literary composition that the committee might, for themselves, be enabled to form some opinion as to his fitness for the office. These were read with great satisfaction, and Mr. Rigg was invited to London for a personal interview. He went, and was unanimously appointed editor. At Dr. Beecham's he met William Arthur for the first time. He writes : 'If his book [*Reminiscences of a Voyage to the Mysore*] had impressed me with some opinion of his literary genius, his conversation quite unexpectedly assured me that he was a man of great practical ability—a union rare at all times, rarest of all in an Irishman.' Though not yet installed, Mr. J. C. Rigg is already wondering how he can put an end to an unseemly controversy between the *Watchman* and the *Wesleyan Times*, though great names were unfortunately implicated in it. To secure the best news a corps of correspondents was to be organized in different parts of the world.

Mr. J. C. Rigg settled at 22 Parkfield Street, Islington, and took charge of the *Watchman* at the beginning of 1849. His letters now almost take rank as Connexional documents. His brother was far from well, and was evidently in low spirits and apprehensive of the future. On January 11 John writes:

DEAREST BROTHER JAMES,

Thou art worth a thousand dead men yet—and destined, I hope, to shed some natural drops over J. C. R.'s sleeping-place. The Lord comfort and revive you: restore you, I *believe* He will; but you will become permanently injured—hipped—hypochondriacal—if you do not keep the heart tranquil from care and let the brain, that is giving such portentous tokens of weariness, have rest. Don't write for one year—at least for six months. God will bless you in your nobler ordinary work—and you will reap a reward for your self-restraint. When you work again, see whether it is meet that you should do so gratuitously. I want none of your advice 'at length' about the paper: with Dr. B(unting) and Dr. B(eecham) and J. S(cott) and Mr. Arthur to help me, why should *you* (little man) be tedious? . . . I hope you will never write to any one for three months above *one* side of half a sheet of notepaper. Hints expressed within these dimensions will be valued. Die indeed! if thou dost I will never love thee afterwards. Why, thou silly gentleman! Altogether it is a pestilent letter you have sent me. But I will not let my heart sink just because yours has got below your girdle. *Cur me querelis exanimas tuis?* You will neither live nor let live. Yet you may do both, as I verily think. But oh, you owe it to your poor over-proud mother, to your father, to us all, even to me, to cease that ambitious, anxious brain excitement. Yet I fear you will not, and though I scarcely anticipate very early death as the penalty, yet the more painful lot of restless nights, languid hours, nervelessness, fitful excitement, peevishness, suspiciousness, girlishness

of mood, occasional paralysis of the suggestive faculty, and permanent decay of mental power will be revealed consciously to your morbidly anxious self-analyses. Let these sayings, dear brother, sink into your heart. Such consequences are not exaggerations ; they are probable, very nearly certain. But the present is only a premonition. All may be well yet. God grant it be so !

James was now writing busily for the *Watchman*. A month later his brother begs him not to expend too much strength on such labour, but to help only just so far as health and higher engagements easily permit. He will welcome an occasional review of a book, and thanks him for his notice of Dr. Etheridge's *Apostolical Acts and Epistles from the Peschito*, which is 'very good, very.' He gives him a hint to write on notepaper, and only on one side. In other letters we find many a sagacious criticism.

I *don't* think you have improved the sentence ; and I never objected to the original excepting the association attaching to one unlucky image which I superseded. A fertile fancy will abound with metaphorical allusions ; but a vivid one, in its unhurried and spontaneous action, will never let the subsidiary allusions disturb the grand conception.

'Gulielmus' is preparing a reply to 'L.,' but is too late for this week's *Wesleyan*. I hope you *won't* be recognized. There are none of your triplets and quadruplications, that remind me (*parce precor*) of the good knight in *Guy Mannerling*, with his 'thinkings and deemings and surmisings.' I grant that *you* always make an addition to the sense, but then you sometimes overlie it.

The family correspondence now takes a literary flavour. Mr. Rigg thinks his son's 'notice of Dr. Etheridge's work will do you good, and may be of

some use to the Doctor.' One criticism of his son in London is amusing. 'Is there such a word in your dictionary as "unify"? I fear lest John should be hanged for coining.'

Mrs. Rigg reiterates her concern lest James should write too much. 'The *Watchman*, I fear, will be thought a family concern.' James Rigg now had two main outlets for his literary work; he formed a link between the two. Philip Smith, one of the editors of the *Biblical Review*, expresses his strong and grateful sense of the firm and generous support received from the *Watchman* ever since the beginning of their enterprise. He thinks that he sees in that paper 'a very decided advance in the firm but calm assertion of liberal principles both in politics and religion.'

One of a reviewer's rewards came in a grateful letter from Dr. Etheridge, who added to his thanks for the notice of his book a gracious word about Mr. Rigg's contributions to the *Biblical*. 'I hope you keep in mind the idea of collecting your pieces hereafter in a volume. If you go on as you have begun such a volume would give you a permanent place among the critico-theological writers of your time.' That was high praise from a student who had worked for a year at the Sorbonne under the Abbé Maret.

Mr. Rigg knew the value of his work. When William Arthur's *Reminiscences of a Voyage to the Mysore* appeared he wrote for the *Biblical* what he afterwards described to the Rev. Theophilus Woolmer as 'an elaborate article on "The Religion of India," in which I *anticipated* the views which have since been accepted on the authority of Wilson and Max Müller respecting the genesis of Hinduism and the precise character and

the genealogy of the ancient Aryan worship, as indicated in the liturgies of the Vedas.'

Meanwhile Mr. Rigg was eagerly hoping for that day, of which he had long dreamed, when Methodism should have its own Review. William Arthur was now assisting the Connexional Editor, and the opportunity was too good to be lost. Mr. Rigg broached his idea. Mr. Arthur replies on February 20, 1849: 'You make me very seriously meditate the Quarterly question. We are not able to sustain a full-grown Quarterly. What size should it be? Half a crown, or three shillings?' The hour had not yet struck for its appearance, but it was advancing.

Another side of Mr. Rigg's character is revealed in a letter to his younger brother Frank, dated February 1849:

It is indeed a long time since you heard from me, and I have been to blame in not writing to you oftener; remember, however, that I have been often unwell, and that my hands have been ever very full of business. I am indeed rejoiced to hear that you make so good a use of your time, that you have read so much, and books of so much value. Alison's History is an excellent and standard work; it will be a lasting benefit to you to have read it. Lamartine is an enthusiastic, sometimes almost fabulous writer, but it is well to read what is poetical and imaginative now and then. I am very glad you take to history, but don't overlook science. This is at least equally important. When younger, I neglected science too much. And take the trouble also to store your mind with choice passages of poetry. I feel a constant regret that I did not do this while I could have done it; poetry, both ancient and modern—it will at once improve and store your memory, refine your taste, and stimulate your imagination. Above all, read your Bible attentively, and such books as breathe the

spirit of earnest and intelligent devotion. Mr. Arthur wrote to me of you and your speech [at Woodhouse Grove, which Frank left that year]. God bless you, my dear brother, and not less, my sweet Edmund. Will he never write to his brother James?

Mr. Rigg's probation was now drawing to a close. It was a critical period in the history of Methodism. Its Centenary had been kept in 1839 with great rejoicing, and with thank-offerings for the extension and development of the work at home and abroad, which amounted to £221,939. Methodism then won world-wide recognition as a mighty moral and spiritual force. There was some natural temptation in this triumphant progress, and a wave of worldliness rose and covered some parts of the Connexion. Then came the revival era introduced by the American evangelist, Mr. Caughey. Properly controlled, this might have been a real and lasting benefit, but the movement became antagonistic to circuit work and to the position of the ordinary ministry. Some scandals and personal jealousies among the leading ministers added to the difficulties of the time, and tended to undermine the strength and unity of Methodism. Save for these lurking evils it was in a condition of unparalleled vigour and prosperity. Mr. Rigg wrote a series of articles on 'The Progress of Wesleyanism,' the first of which appeared in February 1849. He reached the conclusion that since 1818 'the actual proselytizing force of Methodism had been increasingly greater than in former years.' Since the death of Wesley, indeed, it had been 'increasingly efficient in its moral influence upon the nation,' and had, of 'late years, attained to a position embracing the very centre and heart of the social system, from which it not only can, but does, with

more sustained and diffused energy, with a mightier embodied power than at any former period, propel and circulate religious intelligence and feeling throughout the whole community.' *That* sentence is characteristic, and shows that the writer's style was already fixed. The whole survey is so suggestive that we must add a few sentences. Methodism, he says, had become 'possessed of a higher, and more healthily and steadily vigorous, religious life, and of a more complete and efficient organization for the various kinds and branches of religious activity.' He describes 'the arterio-venous circulation of modern Methodistic life' as seen in its Sunday schools, Bible and catechumen classes, and tract associations.

Day schools have, of late years, wonderfully increased among us, and still go on to increase. Connected with these we have a Board for the examination and direction, and provisions for the education, of masters for these day schools. They form, in fact, now, a special department of Methodistic organization, of great and ever-increasing importance. We have not enumerated the Bible Society, as not peculiarly Wesleyan, yet this also has been a special advantage to Modern Methodism, and a happy opening for Methodist zeal and liberality.

Such considerations, Mr. Rigg felt, should have restrained Dr. Campbell, editor of the *Christian Witness* and *British Banner*, from 'penning his notorious article on Methodism in the *Witness* for January 1847,' where he endeavoured to show that its want of prosperity had been due to its National Church predilections, its peculiar church policy, its system of 'pecuniary exaction,' and its conditions of church membership.

These articles show how well the young probationer

was prepared to assume the full responsibilities of a Methodist preacher. His father was puzzled by some figures which his son had given. 'With the beginning and end of your paper on Methodistical statistics I was much pleased. The middle I, like thousands more, could not understand.'

The Conference of 1849 met in Oldham Street, Manchester, and chose Thomas Jackson President and Dr. Hannah Secretary. The President's opening address, and his words when the 'character' of each minister was to be considered, showed that the air was electric. Certain anonymous papers known as *Fly-sheets* had been widely circulated. They attacked the most eminent leaders of Methodism, and spread abroad insinuations which were calculated to destroy their character and influence. These productions were well known to James H. Rigg, and a letter exists from his mother asking for a loan of them for a special purpose, as his father had destroyed the copies sent to him. James Everett was questioned in Conference as to the authorship of the *Fly-sheets*, and, after anxious deliberation, he and Samuel Dunn and William Griffith were expelled from the Methodist ministry.

The young ministers who were to be received into full connexion watched these proceedings with bated breath. James Rigg had a keen interest in a struggle which had already engaged his pen. William Morley Punshon was much impressed by the debating power exhibited in the Conference, and would fain have added that art to his own matchless rhetoric. His friend, Thomas M'Cullagh, sat beside him, and Richard Roberts was there, after three years at Brecon which gave promise of his coming popularity. These four future

Presidents were ordained together, and a fifth, Ebenezer Jenkins, then labouring in India, was received into full connexion at the same time. Benjamin Field, afterwards recognized as one of his Church's theologians, and Benjamin Frankland, a future editor, were in the group of young ministers ordained in Irwell Street Chapel. Dr. Newton was Ex-President, and for an hour and a half those who had been set apart for their sacred office stood to hear the charge which that prince of preachers addressed to his young brethren. Thomas M'Cullagh wrote: 'I felt very tired at the close; may the Lord enable me to keep the vows which I have taken!' The little volume of *Minutes of Several Conversations* handed to James H. Rigg was preserved to his dying day, with the inscription which is still found in the volume given to each Methodist minister at his ordination: 'As long as you freely consent to, and earnestly endeavour to walk by, these Rules, we shall rejoice to acknowledge you as a fellow labourer.' It is signed by the President and Secretary, and dated August 1, 1849.

Amid the exciting scenes of this Conference James Rigg had to keep his brother supplied with news for the *Watchman*. He was a little inclined to criticize the editor for the way in which his 'copy' was handled, but John justifies himself. 'You talk about my spoiling your effusions, but look at these.' Then follow some odd mistakes. A little later he writes:

You will conceive my obligations to 'Aleph' and 'H.' Just the things needed, better could not have been. But for these and the *Sketches* the paper would have been *nowhere*! The *Patriot* quotes with horror and awe the fulminations of 'H' against 'the false and fierce and malignant traitors.' But they are as just as forcible. . . . Not a soul writes me a word except

yourself. . . . I recommend you to send, if possible, a brief P.S. should other expulsions ensue or things be determined unexpectedly after you leave.

On August 22 he sends thanks—

For your kindness—for all your kindness—which has not been small. As for your friends [who had warned him against 'newspaper writing'], I forgive them for your sake. Papers *not* 'dispassionate' or 'ministerially unappropriate' I should be sorry to receive from you—it would be a painful novelty. Leaders I still hope you may be able, without indiscretion, now and then to write. I say so, of course, only from regard to the paper and a just appreciation of your power. I do not flatter. God has given you power, almost irresistible when wisely and righteously put forth. Correspondents are wondering why we have not yet fallen into ecstasies at the guardedly praiseful recommendation of Conference. My *excuse* is that we have not yet been honoured with an *official* copy of it; my *reason* is that, camel-like, I do not sink upon my knees without a groan. When the *Minutes* come out we will utter our gratitude.

In another letter he says :

I am altogether friends with you. You have done well all that you have done. Perhaps bating a leetle magniloquence. Shall you go and take stock of the delegates on Friday? Easy to get a ticket; fun to hear; pleasure to report them. Perhaps, as you are a preacher, better not. You are a real brick, and Semiramis herself might have put you in her walls. People do say, I hear, that we have a precocious correspondent, so young and energetic, and yet remembers Newcastle thirty years ago! I fear that has been fun instead of mystification.

Mr. Rigg was now fully started on his course as a Wesleyan minister. His mother, who knew his powers, was anxious that he should be saved from everything that seemed likely to mar his future influence.

After Conference, when he was visiting friends at Leeds and Bradford, she wrote :

I hope you are not too loquacious. I am never afraid of your head, but I am of [your] tongue. I hope you will cease writing for the *Watchman*. You will injure yourself as a preacher. Do be warned. I pray earnestly for you that [you] may be useful and honoured, above all that you may always have God's assurance that all you do is right.

That letter fitly closes the story of James H. Rigg's ministerial probation. Although only twenty-eight years of age, he had already seen service in Sheffield, Penzance, Woodhouse Grove, in two London circuits, in Stourbridge, and Stroud. He had used his pen to good effect both as a journalist and as a contributor to the *Biblical Review*. He had won the regard of Dr. Bunting, John Scott, and other eminent ministers ; he had formed life-long friendships with William Arthur, Benjamin Gregory, John H. James, and other men who were to fill a conspicuous place in his own Church. He was full of ideas, he had the courage to express them, whilst his force and pertinacity were boundless. He was a student who was revolving many great questions in his mind and laying a firm and broad foundation for future influence. All these, if but health were granted, marked him out as a coming man.

CHAPTER II

TWO YEARS OF TESTING, 1849-51

MR. RIGG'S first appointment after his ordination was to the city of Worcester. Two years earlier his mother had written: 'How would you like Worcester if we go to Bath? The penny-a-mile will bring you for little. The circuit is very respectable, the Super kind and judicious, the country beautiful, the people well-bred.' He was now to enter this pleasant sphere. Elijah Morgan was still the Superintendent. Mr. Rigg took the place of Richard Hardy. The circuit was much affected by the agitation which was now disturbing the Connexion, and the young minister had his share of anxieties. Not long after his arrival he was giving tickets to one of the classes when an urgent message came from Mr. Morgan, who was hard pushed in a meeting by some of the malcontents and needed his young colleague's help. Mr. Rigg went at once, and was able to explain and vindicate the disciplinary action taken at Manchester. The principal opponent proved irreconcilable; but Mr. Rigg did not forfeit his good will, and a little later gained his lasting regard by pastoral attention to his family in time of sickness. The strain of such encounters was great. Dr. Rigg told the London ministers who went to do him honour on his eightieth birthday that his health gave way when he

was trying to do his duty impartially in a circuit broken down by agitation. He was, however, as we have seen, far from strong when he went to Worcester.

Mr. Rigg now had a congenial outlet for his literary activities in the columns of the *Watchman*. There was more work than wages. His brother writes on September 13, 1848, that he has received a long article from James which he has—

Shorn in twain, and sent to the printer. Expect proof by next post. For money—money, heaven bless you, I have none to send, sir! G.O. has never had, nor that I know of expects, a single farthing. Perhaps he will get some acknowledgement. Jobson takes nothing but thanks for his leaders. Only two contributors are under contract. But if I delicately can, I *will* mention my brother's services. You know I offered you a poor sum of £6 per annum. This half-year I meant to have sent you £5. I am sure that I owe you more than £5 for your Conference papers, which really served *me* as well as the *Watchman*. We shall see in a few weeks or days. Your 'Isaac' article [in which he showed how Daniel Isaac dealt with former agitators] my colleague coolly told me could not be got in this week. I said, 'Then leave out all, or any of mine' (which are this week extra slovenly in composition and printing). At last a place was found where, removed from the ruck of leaders, and distinguished by full leaded type, it will perhaps be as conspicuous as if in the place I had ordered with open page.

Then follows a passage which throws light on the anxious deliberations which were going on at head quarters. In October 1849 Mr. Rigg had written a retrospect of James Everett's ministerial course, and every phrase of it had to be examined with care. The letter shows what a position the young minister had already gained, and helps us to understand the

charm which Jabez Bunting exerted on those who worked with him.

Mr. J. C. Rigg says :

Your 'Retrospect' (Mr. Scott took it) has been read at Centenary Hall, much admired, but postponed for emendation. First, Mr. Mason says, Everett has always returned through him the annuity. Next, Dr. B(unting) (his caution increases with years) thinks you *hard on him*. I might have made the first omission, but must leave Dr. Bunting's objection for you to obviate, because it affects your *argument*. Dr. Bunting does not shrink from sharing with Conference the private and general outcry or secret hate, but you make him undesirably *prominent*. 'Dr. Bunting,' say you, 'who took the leading part in forcing Everett, &c.?' 'Dr. Bunting, remembering his former history, inquired, &c.' This is all true, and essential to your argument; yet it must, if retained, be qualified. Do try, for the dear old man's sake. Do you know, last week all his colleagues gave way to him—not, I am sure, out of fear, but from pity, love, and respect—that the *Watchman* should be requested to *leave out* the Exeter Hall reports, or at least *defer* them for *a week* till an antidote was prepared! This would have made the *Wesleyan Times* necessary for every one of our own readers. The thing was agreed, Scott objecting and consenting. I then went down to the venerable old doctor, and though he thought me, I believe, ungenerous, he yielded. I had, therefore, my turn last week, and you must let him have his next. Singular is his fascination. I am a thorough 'Buntingian'; and, barring my father and you, love no man so well in the world. Except where principle is concerned, I shall do, as all the world is glad to do, yield him his way. The 'Retrospect' proof I now enclose. Scott adds an imperfect tale that the recall from Manchester was said at Centenary Hall not to have been Everett's *first* disappointment. He tried, or expected, to be made editor of the magazine (another localization and secularization) [such; as he had protested; against in the *Fly-sheets*],

but was disappointed; and in this previous grievance it is *likely* Dr. Bunting was prominent. But this was adduced as another reason why Dr. Bunting's inquiry about Mr. Everett's trade should not be the *only* reason assigned for the motive to the *Fly-sheet* assassinations. . . . Thanks for your hints; but, do you know, I mean not to be *over*-controversial. I shall leave much of that to other contributors, of whom many are rejected. Ours is a newspaper, not a polemical pamphlet. You write *savagely*, and bear a club not much lighter than the mace of that ogre Campbell. As for me, I meet them with only a smile on my face and only a switch in my hand. As an editor this is only one, though the most important at present, part of my work.

He adds that he has written to the President about his three hours' address at Centenary Hall on the laws and usages of Conference, the *Fly-sheets*, and the hostile press. Here is another editorial note:

Pray make the review of Arthur 'simple, sensuous, impassioned,' graceful, delicate, pungent, modest, fruitful, felicitous, classic. No dissertations, no ratiocination, no second-hand quotations. I want to see how you manage a thing of this kind.

On September 20 the editor was able to send his brother a £5 note, and tells him that his 'Retrospect' No. 1 is again under consideration. Mrs. Rigg was her son's banker, and acknowledged £4 4s. on October 4. 'You have now £13 5s. in my hands.'

A few months later Mr. J. C. Rigg asks him before Easter to review his friend Smith's two volumes. 'As you are doing it in long for the *Biblical*,' he says, 'it will not cost you so much as me to do it in short for the *Watchman*.' He looks to him also for a notice of Treffry's *Sonship*.

William Arthur had now returned from his three years' work in Boulogne and Paris, and was stationed in the Hinde Street Circuit, London. Dr. Rigg referred in 1868 to the friendship formed three-and-twenty years before as 'a chief help and blessing to me during all the years which have followed.' We can understand that tribute as we read the following letter. Mr. Rigg's mind was turning to other subjects, but he owed the more to the counsel and example of one whom he so greatly loved and honoured. The letter is dated 5 Foley Place, October 6, 1849, and is an answer to some appeal for advice as to Mr. Rigg's writing. Mr. Arthur says:

As to the Magazine, I really do not know what to suggest to you. Only you ought to work. Leave the unpopular themes to ripen. Work for the mass just now. Get good ideas and good emotions astir among our people, and setting ten earnest Methodists more in earnest is a better counteractive to Germanism and other mistiness than all your learned diatribes. Besides, if you poke and moil in philosophy while you are young you will become as impossible and improbable a Methodist preacher as —; but if you go hammer and tongs at the *ignobile vulgus* just now, while the little blood you have is warm, you will cultivate a passable set of passions, and when they get towards turning-point you may ripen into a gracious specimen of heart and love.

How am I? Thank God, well. The work, the exercise, the good air, and the good hours of my new circuit [Hinde Street, London] are doing me good. What am I doing? Preaching and visiting; reading none, and writing little. What am I thinking about? The conversion of all London, England, the world. That is my chief theme. Christianity as the universal remedy; the narrowness of the limit within which it has hitherto taken effect; the crying need for its general application; the revealed design of God and the revealed duty of His people on this point. These are the chief points which

occupy me. I can do little in making sermons. I take texts and pour out a heap of reflections and emotions, as they are given to me. I am very happy—very happy—in my work, and feel a persuasion, that does not falter, that God means to use me for His glory. My weak point is in private prayer. There I wander strangely. Often my thoughts are far more collected and upward when not upon my knees than when there. But in this also, by God's blessed mercy, I shall be conqueror. Go on, and God bless you! Set all the young preachers on fire. Bite, scratch, and trample underfoot all fiddle-faddle finery and essayifying, instead of calling men to God. Men like you, of education and mark, must cure others who labour under temptation. What a gratuitous 'mentor' I constitute myself! Nevertheless my heart prays, 'God bless you!' As ever, yours.

John Rigg was still at Bath, where he had constant irritation and trouble through his disloyal colleague, James Bromley. At the Conference of 1849 Bromley declared his innocence of all complicity in the *Fly-sheets*, and was very leniently dealt with. On his return to Bath he began to sow discord. He told Mr. Shum that he had only made conditional promises to refrain from agitation, and that he considered the expulsion of the three ministers the most unjust and apostate act the Conference had ever done. One of the Methodist ladies in Bath gave him a lecture which lasted an hour and a half; but it produced little effect. Jacob Stanley, sen., wrote to John Rigg on November 22, 1849: 'As to Bromley, his conduct is utterly contemptible. He is evidently with the trio in heart.' Bromley addressed a letter to his Superintendent, which was published in the *Bath Times*. Mr. Rigg printed two replies, which are admirably clear and full of force. His fine temper and perfect self-control only made the castigation more effec-

tive. John C. Rigg had to deal with the matter in the *Watchman*. He complains to his brother :

I am again left to fight with only half the weapons which might have been supplied me, and, in such circumstances, it is my rule not to fight at all. You will not attribute this to idleness. It is either prudence, self-respect, or pride.

In February 1850 a District Committee suspended Mr. Bromley from the exercise of all ministerial functions until Conference, when his name was removed from the *Minutes*. On leaving Bath he paid a farewell visit to William Jay, who advised him to preach Christ and not to agitate.

This trouble was a sore burden to John Rigg, but he was held in lasting honour in Bath. To this the Rev. G. T. Perks bore emphatic testimony. He had first met John Rigg in 1836, and said: 'The impression which I then received of his rectitude, purity, kind-heartedness, and calm and comprehensive judgement, has been deepened by the advance of years and by a more intimate knowledge of him.' When Mr. Perks travelled in Bath in 1857, he told James H. Rigg: 'Your father's name is often mentioned with deep and affectionate respect here, and to his Christian and pastoral fidelity is attributed the preservation of what is left of Methodism in Bath.'

Meanwhile James H. Rigg's physical weakness was returning. In April 1850 his mother suggests the need for change of air and perfect rest. Nevertheless, she urges him to deal more fully in the *Watchman* than his father had done with a letter of Mr. Bromley's. He is on the verge of a matrimonial engagement, as to which his mother writes :

It is your duty to consult not only your taste and liking, but impartially to judge of the influence your companion may exercise upon yourself as a minister, your family, should you have one, and the circuits in which you may be placed. Never did I see the importance of this subject as I now do.

The physical weakness increased, and he went home to Bath in April 1850 to rest. He attended the Welsh District Meeting at Swansea with his father, which was a great pleasure to them both. His brother Frank sent a report of James's health which was read in London by J. C. Rigg *multum gemens*. A pencilled letter written in Exeter Hall, on May 2, 1850, bears touching witness to his anxiety. He says:

These renewed symptoms, so closely following the effort of preaching, so clearly proclaim their cause that it would be folly to doubt their significance, and a positive crime to disregard your present duty. I doubt whether you will not have to intermit preaching for a whole year. It will be painful if so, but you are too well-disciplined to hesitate or murmur. I now believe that a persistence in such exercises will either consume or extinguish you. Your constitution is not yet set; you are, in short, a *very* young man, and repose of the chest, with tranquillity of mind, may be blessed to the consolidation of your physical system.

Mr. J. C. Rigg was attending the annual Missionary Anniversary. He says: 'I have got into this hall, and heartily wish myself out again. There are a few hissers, but the plaudits all but infinitely transcend them.' Dr. Beaumont arrived a quarter of an hour late. 'This enabled him to have a salvo of applause all to himself, and it was a general and prolonged thunder, except (I thought) from the platform.' At five minutes past one Mr. Grosjean (a London layman who had espoused the

cause of the Reformers) moved an amendment to the first resolution. 'The police surround him, he is put down, and consents to silence under penalty of removal.' 'Twice I have been reminded on this platform of your sad illness. God has given you extensively the love and respect of His people. Leisure and ease may enable you to revise your little but very excellent work. If you wish it to be permanent, you must place a brief table or synopsis at the beginning, and a fuller (but not long) index at the end. Mr. Gawtress [Mr. J. C. Rigg's colleague in the *Watchman* office] suggested this to me, and has read your tract with so much approval that he would have given you the index from his own hand had time permitted.'

The reference is to Mr. Rigg's *Principles of Wesleyan Methodism*, published in 1850 by Partridge and Oakey. Its Preface is dated Worcester, December 12, 1849. The writer declares that his purpose is to 'meet every point urged, or which, so far as I can, by diligent reflection, surmise and conceive might be urged, against our ecclesiastical polity. My wish is to deal fully and fairly with the whole question. I believe Conference to be right. I think it may be shown that they are right.' He divides his subject into two parts. The first three chapters deal with 'The Mutual Relations and Rights of the Ministry and Laity in Methodism,' of the circuits and of the Conference, and the appellate jurisdiction of Conference and the District Committees. The second part is on 'The Rights of the Ministerial Office; the Relation of the Conference to the Connexion, as the fountain of Law and Supreme Court of Appeal; the Constitution of Conference and Lay Delegation.' The ripe judgement and the decisiveness with which the

whole argument is pursued are remarkable in one who had just been received into Full Connexion. Mr. Rigg claims that the practical working of our system proves its excellence, and adds, in reference to 'rival Wesleyoid Societies,' that 'Wesleyans will be more than ever thankful for their own system, after learning a little more of the practical working of theirs.'

The *Biblical Review* was now dying, greatly regretted not only by ministers but by such laymen as Dr. George Smith, of Camborne. Its last number contains 'a very kind and gentlemanly' notice of Mr. Rigg's book :

The author is warmly attached to Wesleyanism, which he terms 'a national peculiarity, a grand religious notability, an Anglo-Saxon glory, a system of world-wide reach and influence.' He is a Christian gentleman and scholar, whose contributions have occasionally enriched the pages of the *Biblical Review*; and, while we do not concur in all his reasonings and conclusions concerning the ecclesiastical system he has espoused, we do admire his spirit, which is at once candid and decided but forbearing and kind.

James Rigg's health was still causing serious anxiety. He spent some time visiting friends in Yorkshire. He had recently become engaged to Miss Caroline Smith, and her vivacious and affectionate letters now proved his best tonic. She was the daughter of an alderman of Worcester who had a large wholesale business as a brushmaker, and was much respected in the city. His second wife died in November 1848, and his daughter Caroline, who was then twenty-four, kept his house. She was sprightly, refined, and full of energy, clever with her needle, and well trained as a house-wife. She added to these gifts a keen appreciation of poetry and the best fiction, and considerable skill in drawing and painting. As a girl of

thirteen she pleaded with God the words of a psalm she had been reading: 'I am Thy servant.' 'It seemed,' she said long afterwards to her younger daughter, 'as though a mantle of love were thrown over me, and I felt God took me for His child.'

Miss Smith shared her lover's feelings about Conference matters. On May 25, 1850, she tells him how much she had been displeased, in visiting some friends, to hear the son speak disrespectfully of their Superintendent, Mr. Morgan. The mother 'plumed herself on Dr. Dixon's being such an anti-Conference man. I endeavoured to convince her that such was not the case, but she would not hear it, and told me I was mistaken. Over the mantelpiece in Mr. —'s bedroom are engravings of Messrs. Everett, Dunn, and Griffith. I longed to have a good gaze at them, but, Mrs. Scott being present, I did not like to examine them very minutely.' Dr. Dixon visited Worcester a few days later for the Missionary Anniversary, and stayed with the Smiths, where he 'made himself very agreeable and was sometimes quite facetious.'

In June the lovers met at Overbury, where Miss Smith's half-sister, Mrs. Mumford, lived. The state of Mr. Rigg's health made it rather a distressing visit. Dr. Armstrong, however, reported a little later that the trouble did not arise from the lungs, but from the heart, which he thought was enlarged. Miss Smith says, 'At the bare possibility of being called to part with you my heart seems almost overwhelmed with sorrow. Father seems strongly of opinion that dyspepsia and nervous debility is the principal cause of your illness.'

In July Miss Smith paid a visit to the Rev. John and

Mrs. Rigg at Bath. Her letters speak of the pleasure she found in Dickens, and a new work by the author of *Jane Eyre*. She is 'astonished and delighted' with Layard's *Nineveh*, and reads Cowper and Campbell with zest. Her lover came to Worcester in November, and after the visit she writes, with one of her flashes, that 'like Mrs. Mumford's pony,' she is rather depressed in spirits. The absent-minded preacher had left some of his belongings behind (as he was doing all his life long)—his hat-box, his Shelley, and other books, as well as his walking-stick, which Miss Smith sends on, as it may be useful to him in Cornwall. Her father was seized with an attack of apoplexy in November 1850, but he regained much of his strength, and was spared till April 1852, ten months after his daughter's marriage.

The letters at the close of 1850 have a good deal to say about her sister Eliza's book, *The Veil Lifted; or, Five Years a Catholic*, which had been recently published by Seeley. The Rev. W. H. Havergal, then rector of St. Nicholas, Worcester, approved of the work, and defended it when attacked by the *Worcester Journal*, which had leanings to Catholicism and resented the author's strong Protestantism. When Miss Eliza Smith wished to publish another book Mr. Havergal advised her not to write fiction. 'He thinks,' says Miss Caroline Smith, 'there is a danger of its producing an unhealthy tone of mind by fostering morbid sensibility. He is going to write to Seeley to inquire what subject would be most likely to obtain a sale.'

A spirited passage is found in another letter. On December 12, 1850, Miss Smith asks—

What do you mean by my being too prone to excessive creature love! Do you think I love *you* too much? Would

you like me to love you less? I do not think, upon examination, that I love you any too much; that is, if we are ever to become more closely related, there had need be *love*, and no small share of it either, if we expect to pass through life happily. I should think I did you and my relatives great injustice if I did not love all as much as their behaviour to me would admit of. If I am wrong here, set me right. I believe I have been too prone to let my happiness be affected by the love, or otherwise, of the people about me, but I cannot live myself without loving. I must love somewhere, and if my love is frozen up in one quarter it will break forth in another, but I think not excessively.

What could a lover do but surrender at discretion? That was what Mr. Rigg had sense enough to do. On December 17 she is victorious:

So you consent to my *loving* as much as I will. With your proviso, I shall be sure, I think, not to seek my chief happiness in the creature, because I know that entire happiness can never be found there; that perfect bliss, perfect sympathy, is never given to mortals, and that, if I expected it, I should but indulge a lovely dream—soon, too soon, to be awakened from; but at least I will love as much—life's solace—as I can—mind, I do not say I shall *burden you* with too much of it, so don't be uneasy; you shall have your proper quantum, however.

On Christmas Eve she says:

Your letters, dearest, break in upon my somewhat monotonous existence like the first days of sunshine after months of dreariness and gloom, gladdening my heart and infusing new hope into my spirit.

She gives him a satirical account of a pretentious orator who had visited the city, and describes Dr. Cumming, whom she had heard at the Town Hall, as

'a very graceful and accomplished speaker. He is simple, free, unostentatious, and good-natured, with an utter absence of anything like display, while his slightly Scottish accent increases the charm of his utterance. Altogether he is a man whom it is impossible not to admire.' When Mr. Rigg sent her his review of Dr. Cumming's latest book she replied: 'Such matters are out of my sphere, but I should think it was a very weak thing in him to attempt to interpret prophecy in the blundering and whimsical manner in which he appears to have done.'

The summer of 1850 was now approaching. John C. Rigg wonders whether James will be able to bear the excitement of attending the Conference in London. Reporters were not allowed in that sacred preserve. The editor tells his father—

I do wish you would concede open doors, and let us dogs of the Press and the public walk in. Mr. J. Scott shakes his head at that, but I find the young preachers desire it, if only to keep Conference in working order. 'No room,' you will say; then let tickets be sent to the Press, and a hundred or two more distributed by the preachers. Each of the Legal Hundred, at least, might admit a friend into the chapel, as a member of Parliament does into the House.

Members of the Legal Hundred will smile at this notion of introducing friends into the Conference, and it was many a year before John C. Rigg's dream of admitting the members of the Press became a reality.

His faithful helper was, however, on the scene. James Rigg did get to Conference, and greatly delighted his mother by his letters. She tells him he is 'desperately good at last,' and had just written such letters as they wanted with 'amusing information of what is

going on.' She has her anxieties, however. The air was full of suspicions due to the agitation in Methodism. She sends her son a warning which rather amuses us. 'I do not think you are in a genial atmosphere either for mind or body. Oh, my dear James, did you feel your spirit better after your dinings-out? I am jealous of us all in these wretched times.'

At this Conference the Rev. John Rigg was appointed to Southwark, and took up his residence at 72 Virginia Terrace, Dover Road. This proved the most distressing period of his ministry, and he left at the end of a year, worn out by the unreasonable opposition which he had to face. James H. Rigg had gone on a visit to Bedfordshire after Conference, as ill health had forced him to become a supernumerary for a year. Mrs. Rigg writes :

Your father has kept up pretty well till the last few days, for, though he knew the volcano was smouldering under his feet, there was not sufficient force to make it burst forth. Two leaders, however, have been removed from office ; two or three tickets withheld from very contumacious private members ; members stopping the supplies warned that next quarter, if they continue as they are, they will be cut off from us. The signal is given. The agitators everywhere in the circuit are all alive, our circuit steward at their head.

In another letter she says :

— and his class, with two exceptions, are gone. I wish more bad leaders would send in their books. I went yesterday to Westminster Abbey just in time for afternoon prayers. It was a great treat to listen to the fine-toned organ, and to hear the sweet voices of the young choristers. When sweet sounds reach a heart touched with divine grace how delightful the feeling ! I must again afford myself this treat.

I stayed as long as the cold would let me, when prayers were over, examining the monuments.

That is a pathetic little picture. Her husband adds his description of the sorrow and anxiety of the time.

All the London circuits, with the exception of this and Hinde Street, will soon be right. Everywhere, with the exception of two country Societies, I feel the crust of the volcano heaving and trembling under me, and once or twice jets of red-hot lava have been spouted into the air. On Saturday I felt as if neither my body nor mind could sustain the pressure much longer. I never felt anything like it. Yesterday, thank God, was a good day; I know not when I have been so greatly assisted. But nothing but the special mercy of God can prevent an eruption.

In November James H. Rigg had another proof of the esteem in which he was held by the fathers of his own Church. At a select Book Committee the Rev. W. L. Thornton, then Editor, mentioned his name as a suitable Assistant-editor. If his father could have spoken confidently as to James's health he would no doubt have been appointed, but he was afraid that confinement to London during the winter and the constant study and writing would tax his son's strength. Mr. Scott, Mr. Hargreaves, and Dr. Bunting all supported Mr. Thornton's suggestion, but soon came to the conclusion that it would be better to leave the young minister at liberty to go where he thought best and recover his health. Mr. Gilchrist Wilson was finally fixed upon for the post.

James Rigg made his way to Penzance, where he was tenderly cared for in the family of Lloyd's agent, Mr. W. D. Matthews. John H. James was stationed in the circuit, and did everything in his power to brighten his friend's visit and keep up his spirits. The balmy weather

and long rides on horseback round the Cornish cliffs helped to re-establish his strength and sent him back a new man. The improvement by the end of 1850 was so marked that his father hoped that he would be able to take an easy circuit at Conference. He urges him not to write for the Cornish newspapers, and says: 'I am fully persuaded that you write too much. Mr. Wesley said that "making books was Tommy Taylor's besetting sin," and writing for the public is undoubtedly the sin which most easily besets you. Do, my dear James, keep it within its proper limits.' He points out how his son's loss of health might become an abiding blessing. God had laid him aside at the beginning of his ministry. 'His wise and gracious design is that by this affliction you should be more fully fitted for the most sacred and important of all employments. But writing for newspapers is not the most likely means of increasing your piety, your love of peace, or your stores of theological knowledge.' This is interesting, but it leaves a feeling that the son was going beyond the father, and already discerned that his vocation was to take his place among the fighting men. His father did, indeed, know his powers. He tells him about the state of his circuit and says: 'How often I wish I had you with me! Greatly would you assist and comfort me. Both your head and your heart would do me good.' He is well aware of his own incapacity for such encounters. 'God never made me for the battle-field. I dare not flee nor betray my trust, therefore I stand to be hacked.' The letter in which these woes are chronicled closes with a gleam in reference to his future daughter-in-law. 'Caroline has sent us a turkey and a hare. She has the heart of a princess.'

James Rigg now had his second book in sight, *Congregational Independency and Wesleyan Connexionalism*. It grew out of letters to the *Watchman*, with which his father expressed his hearty approval. 'The ground on which you have taken your stand is firm, and the facts which you adduce in support of your position very pertinent and telling. But, whilst your arguments cannot be made too strong, your language may guard against this.' He urged his son to take counsel with some of the wisest and best ministers, and to be quite sure that the work would be remunerative, as he had no money to throw away.

Like your former work, it is important, very important, but it will not be popular. The purchasers of such a work will be found chiefly amongst our own ministers and a few influential laymen. It will, however, to a certain extent have the attraction of novelty. Nothing on the same subject has yet been published. But don't resolve to publish till the number of subscribers will ensure exemption from pecuniary liability. Will four hundred be sufficient? You have many friends in the Connexion, and, if these will exert themselves, I think there would be no risk. I will take half a dozen copies. You will, of course, carefully revise your intended work, and make it as perfect as possible.

The little book was now waiting for a publisher. Mr. J. C. Rigg says, on March 1, 1851, that the Methodist Book-Steward of the day, John Mason, refused William Arthur's *Mission to the Mysore*—

For the same reason that he refuses yours—because its staple was a reprint. Arthur's book would have been in every Wesleyan library had Mason published it, with great advantage to our mission cause, and with the consequence of a brilliant standard popular work added to our Wesleyan literature. But Arthur

took Mason's refusal and tried Hokey-pokey. Hence his brilliants are all as unsaleable as if they were paste. Yours is still more than his, in short, infinitely more, because essentially a Connexional book, and fifty copies of it will not be taken by non-Wesleyans. So make it up with Mason, if you have vexed him.

He also suggests that James might offer to guarantee the Book-Steward against loss. He is the more anxious for some arrangement because he feels that his brother ought to be one of the Connexional Editors. That was not to be, for Dr. Rule was appointed. Nor was the difficulty altogether with Mr. Mason. The Book Committee thought that the strictures against Independency were too severe, and that sufficient prominence was not given to the fact that 'a majority of the most respectable Dissenting ministers' had not joined in the crusade against Methodism. The author was asked to revise his work, and a strong committee was appointed to read it and report upon it. John Scott saw that such a book was greatly needed, and said that he should be sorry if anything were done to take away too much of the point and power of the series of articles. Dr. Bunting held that the object of those who were causing division was to make circuits independent, and maintained that Mr. Rigg's book 'ought to have been published before this; that if it were to cost the Connexion a large sum it ought to be published; that one great end for which Mr. Wesley established the Book-Room was the defence of Methodism.' That was the opinion of others. Mr. James Hoby, a leading London layman, had urged that the articles should be published in pamphlet form; and William Arthur, who read the proofs, felt the power of the chapters grow upon him.

He pointed out to Mr. Rigg some blemishes for which he expected his friend would be castigated, whereas by a little care he might have been invulnerable. He adds, 'You will have struck the first blow in a brave fight, and struck it with power.' Dr. George Smith, with whom Mr. Rigg spent a few days of great enjoyment and instruction on his way from Penzance to London in March 1851, cheerfully complied with his request to join in guaranteeing the cost of publication of the new volume, but suggested to Mr. Gawtress that it would be better if the £35 were raised by friends at once, and the produce of the sales given to the author. 'I will join in this,' he said, 'with more pleasure, and hope it will be done.' The book was published in May 1851.

Mr. Rigg had a warm welcome from the London ministers when he presented himself at the District Meeting in May. Miss Smith expresses a wish that she had been at City Road Chapel 'to have heard your praises and shared your triumph.' She was soon to have her part in his fortunes, for on June 17, 1851, they were married in St. Helen's Parish Church, Worcester. The bride had her anxieties. Her husband thought that he might need to go to New Zealand for three years, but the doctors decided that he was strong enough to take a light circuit. The young couple visited Mr. Rigg's relations in Westmorland; then he turned to Newcastle, where the Conference of 1851 was held. There he met William B. Pope, and began another memorable and life-long friendship.

Here also he entered on that long career of influence as a speaker and debater in Conference which was so materially to affect the course of Methodist history during the next half-century. A number of Memorials

were received at Newcastle suggesting certain changes in the economy of Methodism. Only a special committee of the Quarterly Meeting had the right to memorialize the Conference. Mr. Rigg was not slow to see that this was an unwise and unnecessary restriction. He suggested that, as the Quarterly Meeting of every circuit had a right to *suspend* a new rule for a year, to restrict petitioning to a select committee of the Quarterly Meeting did not look generous, and was hardly consistent. That was a first step in the way of liberal constitutional amendment. The speech was of some length. Dr. Rigg said, long after: 'I was not only heard patiently, but sat down among cheers; and when a middle-aged, middle-class minister [Robert Day], an excellent man, proposed that my name should be taken down as one of the fifty ministers to revise the rules, &c., John Farrar, Secretary of the Conference, replied, "Yes, I accept that name."' It was carried with cheers. At that time Mr. Arthur was already a power in the Conference, though not quite two years older than James Rigg.

At the luncheon given on his eightieth birthday Dr. Rigg said that he never felt any difficulty in addressing Conference, nor had he had any experience of what was called the tyranny of older ministers in the Conference. In one of his family letters he scouted the idea that he and Mr. Arthur had had to battle for liberty of speech.

I never had to fight at all, except many years afterwards, now and then, with radicals. As a young man I was treated by everybody with courtesy, by nearly everybody with marked kindness. The same was still more true of Arthur—he to fight! Absurd. If Vasey had, it was little and seldom, and

his own slash and audacity were responsible. Gregory scarcely ever attempted to speak ; he certainly never fought for free speech. Please efface that calumny.

Mr. Rigg followed up his speech by a letter to the *Watchman*, signed 'A Conference man who is also a Reformer.' This was read and approved by Dr. Bunting. It pleaded for reforms which might enlist wider popular sympathy, whilst guarding the leading principles of the constitution of Methodism.

Two things must always be held : (1) That there should be a separate order in our Church dedicated to the work and office of the ministry upon whom Christ is believed to have devolved a special and singular responsibility in relation to souls, and who must therefore possess a special and singular authority in that relation ; (2) that the Conference and its representative courts or committees must have power to maintain unity, equity, and harmony in the body by correcting and overruling, when necessary, the decision of the local courts.

At the Newcastle Conference George Osborn and William Arthur were appointed Missionary Secretaries in succession to Dr. Bunting and Dr. Alder. Mr. Rigg pays his tribute to one with whom he was to be intimately associated in later years.

Mr. George Osborn is a man of eminent ability in all ways, of most extensive information on almost all subjects, of great power as a preacher, platform orator, debater, of very high character, of practised habits of research, and of untiring industry.¹

Expert testimony is not lacking as to the value of James H. Rigg's work in these trying times, and as to the knowledge and discernment displayed in the estimate

¹ *New Orleans Christian Advocate*, August 8, 1851.

which, in later life, he passed on the whole period. The Rev. John S. Simon says :

I have often spoken to him about those early years of controversy, those years in which Methodism received its deadliest wound. No other man with whom I have discussed the events of those dismal days has displayed so much breadth of view, so much discrimination, so much justice and charity towards all who were concerned in the fratricidal war. Settling in his chair, in luminous monologue he would define with precision the situation in 1849, and then show the things which made the agitation possible and contributed to its success. The broad statesmanship for which he was conspicuous came out in these intimate conversations with the men whom he had learned to trust.¹

¹ *Wesleyan Methodist Magazine*, June 1909

CHAPTER III

GUERNSEY AND BRENTFORD, 1851-6

A FITTING sphere was found for Mr. Rigg as second minister in Guernsey, and, two days after the Conference of 1851, he and his bride sailed from Southampton. The two years spent in this island circuit proved priceless. The balmy air, the quiet life, the gracious hospitality of a loving people, completed the young minister's restoration to health. After a few weeks he gave up the apartments in which he first lived and took a small cottage, which seems to have been furnished for £20. He had much encouragement in his ministry. Under his first sermon in Ebenezer Chapel a young man received a great blessing. 'Since that morning,' he afterwards reported, 'many a feast of spiritual delight and joy has been mine.'

One hearer of those days never ceased to be grateful for Mr. Rigg's ministry in Guernsey. Mrs. Moulton wrote from 'The Leys' on January 8, 1886:

I can never forget old times, and my old (and present) indebtedness to you. One of my strongest desires just now is to hear again myself, and have our boys (our own and those 'other people's' boys whom we have to care for) hear one of your sermons on the parables; and my husband says I may venture to be so audacious as to ask you whether you will come and preach one at Cambridge in the course of next term. You will make us all very happy if you can and will.

In another letter Mrs. Moulton says :

I can never forget how much I owe to my association with you in 1852. My whole life has been coloured by that, perhaps more than by any other single influence, for it was the beginning of everything that has been best and happiest in my life.

Guernsey had only one preacher before Mr. Rigg's appointment. The troubled times and financial weakness made some of the local workers anxious that the number should again be reduced to one. A statement which Mr. Rigg prepared for the Quarterly Meeting, dated January 7, 1853, shows how carefully he had thought out the whole matter. The second minister was wholly maintained by the Trustees. The attractive Victoria Chapel had been erected, yet the congregations at Ebenezer were well maintained. Mr. Rigg felt that, with patience, all difficulties would be overcome. That view prevailed, and the second man was retained. The paper is as matured and elaborate as it would have been if written twenty years later.

Happy links to the wider circle of Methodism were furnished by the Missionary Anniversary in the spring of 1852, when Mr. W. B. Pope was the deputation, and that of the following year, when Mr. Arthur came over with Mr. Farmer, the Missionary Treasurer, who brought his wife and two daughters. They became Mr. Rigg's attached and greatly valued friends for life. His brother John gently rallies him on—

Sinking too much into the stream of married life. Either you are engaged on some absorbing matter, or you are lazy. For us you have worked so as apparently to contradict this opinion; but it is in little, not in great things, that your constitutional

tendency to immobility will first show itself. Take care of it in time ; laziness of heart too often comes on with laziness of limb.

Considering that this pleasant banter bears date September 13, 1851, it was somewhat premature. The prophecy was never fulfilled. The Rev. John Rigg had been appointed to Macclesfield, but, before he left London, was seized with cholera and was 'within the embrace of death for two hours.' He tells his son :

I fell flat upon the floor, senseless and speechless. Dear, dear mother thought I was gone. Her piercing shriek awoke Sophia, and she and Dora were soon by the side of my beloved Anne. Their wailings roused me. I became conscious of their presence and woe ; but for some time I was not able even to open my eyes and tell them, by looks, that I lived.

He was badly shaken, but was able to reach his new circuit by the middle of the month.

Mr. Rigg continued to work for the *Watchman*. A letter from his brother in October 1851 shows the marked progress made by that paper.

The *Patriot* has not one-third, scarcely one-fourth, of our and the *Banner's* circulation. We are at the head of the religious press, of course excepting the *Wesleyan Times*, which does not belong to it at all, and which is only a temporary celebrity. The *Banner* is a little above us, but fast going down, while we keep creeping up. Both of us are above the daily issue of the *Morning Chronicle, Post, Globe, Standard, &c., &c.* The *Record* follows the *Watchman*. The *Christian Times* is an awful failure. The *Patriot*, as a paper, is good ; shows that a party, not a good thing, is chiefly necessary.

Mr. Arthur writes on October 23, 1851 : 'What a tart letter that is to the *Patriot* ! You do hit hard, but too

hard ; " stomach " ought not to have been there, and, on the whole, you are a good bit too savage.'

The young Methodist preacher was now a Connexional man. He had to make several journeys to London to attend the important committee on Memorials at its first meeting, February 3 to 13, 1852. He wrote :

Dr. Beecham, the Ex-President, took the lead in considerable proposals for modification. Dr. Newton was absent from us through ill-health ; Dr. Bunting was seldom able to be present, and breaks fast ; Dr. Dixon was present, in fine temper ; so was also Mr. Steward. Dr. Beecham was our leader, and led admirably. George Marsden gave us his blessing, and our excellent Professor, Thomas Jackson, bestowed on us his hearty 'God speed.' The amiable and learned Dr. Hannah, our President, was in the chair. Dr. Beecham was large and liberal in his views, yet sound and safe. Among the most resolute reformers present were the young authors, William Arthur and James H. Rigg.

Mr. Rigg suggested that Committees of Review should be enlarged and combined into a kind of Diet, composed of both ministers and laymen, for the consideration of reports from all the departments of Methodism. Each District should send representatives to this Assembly, which was to meet on the eve of Conference. This anticipated in some respects the legislation of 1877-8. Mr. Arthur supported the proposal, but the hour was not yet come, and it failed to win the committee's approval.

The next meeting began on March 16. After a spirited debate, which lasted five hours, the constitution of the Quarterly Meeting was agreed on and the unfettered right of its June meeting to memorialize Conference was conceded. The Conference itself had to



JAMES H. RIGG IN 1852.

decide whether any petition was in harmony with the constitution. The onus was not laid upon the superintendent. Any member who was dissatisfied with the findings of a leaders' meeting in his case could appeal to a special circuit meeting. About three hundred laymen met the Memorials Committee, and discussed its proposals with the most perfect freedom of speech but with admirable harmony. The committee then amended its report in conformity with these suggestions.

Dr. Beecham and Mr. Scott, by previous arrangement, acted alone as the expositors and defenders of the scheme of the committee; Mr. Jackson and Mr. Arthur, as representatives respectively of the 'fathers' and 'young men' of the Conference, spoke on the subject of pastoral rights; both well, but the latter both more moderately and with greater force of argument and eloquence than the former. Mr. Waddy, Governor of Wesley College, occasionally said a word. District business, the development of lay influence in District Meetings, and the manner of choosing the members of mixed Conference Committees were discussed later. The Committee arranged for a final meeting and another consultation with the laymen. Then comes the Conference (D.V.) to revise all.¹

Amid his Connexional duties, Mr. Rigg was seeking in all ways to promote the interests of his own circuit. He lectured on Wesley and Methodism, on Phrenology, and other subjects. His father congratulated him on the success of these efforts, but feared that his son had too many irons in the fire.

If you are not a very good preacher, the blame will be entirely your own. I do not wish you to write your sermons at full length nor to confine yourself to what you have written; but I do wish you, and that most earnestly, to make a perfect

¹ *New Orleans Christian Advocate*, February 20, March 25, 1852.

plan of any principal sermon that you preach, to arrange all your materials in the very best order into which you can mould them, and to give them as much point and power as your strength of body and mind will enable you to give them. If you neglect what I very affectionately urge, you will, I think, neglect a duty which you owe to yourself, to the people committed to your care, to the Connexion in which you are a minister, and, above all, to Him who has given you your talents and called you to employ them in the noblest and most responsible of all works.

On August 26 of the same year Mr. Rigg's first child, Caroline Edith, was born, and brought with her a joy which deepened into growing pride and pleasure up to the end of her father's life. The two years in Guernsey broadened Mr. Rigg's sympathies and opened new fountains of human affection and tenderness in his nature. He writes from the Sheffield Conference of 1853 :

I feel very, very thankful that I have a heart of quicker, kindlier, and tenderer feeling now than years ago. The *May-flower* has put my feeling to the test. What a beautiful sketch is Uncle Tim ! What a precious, blessed sketch of character is Aunt Mary !

Miss Rigg says :

My father's love for Guernsey was undying. Every memory of it seemed to bring happiness and to fill him with tender feeling. When my mother died in December 1889 his thoughts went back in full tide to the earliest days of his married life, and, as soon as August set him free to take his summer holiday, he went with my brother and me to visit the island, renewing his friendship with families he had known long before, and returning to the old haunts. I went with him to the cottage in Mount Row (now turned into a shop) where

I was born, and to the house in Hauteville which was his second home in St. Peter Port; and, as we visited the lovely bays of the beautiful island, he was full of reminiscences of the happy past. The company of the Rev. Matthew Gallienne, sen.—one of the most interesting and most vigorous of octogenarians—added greatly to the charms of the visit, as did also the friendliness of Mr. and Mrs. Alfred Rougier and Mrs. Mourant. Here, too, he became acquainted with the Rev. George Sanderson, who was to become one of his friends and to work with him in after-days as Home Mission Secretary in the Second London District. Another visit was paid to Guernsey a few years later. His nieces, the daughters of his dearly-beloved brother Edmund, were with us, and the month's holiday was full of unalloyed happiness. In his last illness the old love came out when he discovered that Nurse Taylor, who tended him so faithfully and skilfully, knew the island well. On the last Sunday on which he was able to be dressed he talked to her, as she dressed him, of the beauties of its sea and coast, and of all that those two years had been to him.

The Rev. D. A. De Moulpied, writing after Dr. Rigg's death, speaks of the strong tie between himself and Dr. Rigg, and the love both cherished for Guernsey. 'He was never tired,' says Mr. De Moulpied, 'of talking of its charms. Not a single thought of sadness appeared to connect itself with his memories of the island, and in his declining years he often expressed the wish to go back to it once more.'

In 1853 Mr. Rigg was appointed to Brentford, in the Hammersmith Circuit. His friend, the Rev. G. T. Perks, had hoped that he would succeed him there in 1850, and had sent him a Plan with the distance of each place marked upon it and the mode of conveyance. The places were Hammersmith, Brentford, Isleworth, Twickenham,

Harrow, Wandsworth, North-End, Feltham, Eastcote, Pinner, Putney, Southall, Acton, Hounslow, Smallbury Green. The most difficult place to reach was Harrow, to which the second preacher went every month, taking also a service alternately at Pinner and Eastcote. The 'salubrity of the neighbourhood' had greatly benefited Mr. Perks's health. The Farmers, who lived at Gunnersbury House, Acton, allowed him to read the *Times*, Reviews, and standard works in literature. The stipend was £100, the house commodious and 'decently furnished.' Mr. Arthur had already named his friend to Mr. Farmer, who was anxious for the appointment, but it was found wisest for Mr. Rigg to take a year's rest, and then he went to the Channel Islands.

The Farmers had become personal friends in Guernsey, but Mr. Rigg had had earlier association with Mr. Farmer, who in December 1849 sent him £5—

To purchase some of Mr. Hargreaves's and Mr. George Smith's replies [to the Reformers], but more particularly to make an experiment in favour of the *Watchman*, the circulation of which I am anxious to promote as a *permanent* vehicle for the communication of Methodistical and truthful intelligence to the Society at large. I should be sorry unduly to tax your time, but should be glad to hear from you at your leisure to report progress of your success in procuring readers, if not subscribers, for the *Watchman*.

In a letter to the *New Orleans Christian Advocate* on October 2, 1852, Mr. Rigg describes the testimonial raised for Dr. Bunting and Dr. Newton :

At a meeting held in London last week many subscriptions were promised. Our generous and enlightened Farmer, deservedly accounted the first layman in Methodism, and

probably the most generous public benefactor in Britain, occupied the chair. His speech was beautiful in sentiment and delightful in effect.

Mr. Rigg was now to enter this choice circle. He was not strong, and told the stewards that he was unable to bear the fatigue of long walks, but Mr. Farmer offered to pay any expenses caused by the hire of a horse or other conveyance. Even with such consideration, he still needed special care. His father writes on December 16, 1853, in considerable alarm, because his son was unwell, and reproves him for expending his strength in delivering lectures at Ladies' Evangelical Alliance meetings. Happily, the indisposition was not serious.

He was now able to renew his close intercourse with his elder brother, and gained much help in his studies of theology and philosophy by joining Darling's Library, well known to students thirty years ago. One of his early dreams now took shape in the establishment of the *London Quarterly Review*, of which the first number appeared in September 1853. His first article, on Conybeare and Howson's *Life of St. Paul*, won him the friendship of Dean Howson, whom he afterwards visited at Chester.

He also wrote a review of F. D. Maurice's *Essays* and other works which were then eagerly discussed in religious circles. He had been writing on Maurice and Archdeacon Hare for the *American Methodist Review*. Articles on Jowett and Kingsley followed. He was working incessantly. He writes from the Birmingham Conference on July 22, 1854: 'I am busy from moment to moment—never was so busy before. From morning till night I am constantly at it. I, however, keep my mind calm, and have no preaching to do.' Miss Farmer,

who had already become one of his truest and most inspiring friends, tells him on June 14, 1856: 'You seem to be uncommonly busy. I wish you well through your reading and writing before Conference.'

Mr. Rigg's younger daughter, Helen Sophia, was born at Brentford on March 29, 1854, and on September 28, 1855, his son James came to complete the family circle. Mrs. Farmer accompanied her congratulations with a delightful little homily on the boy's training.

Most people's children are indifferently brought up. They are scolded and badgered in some families, indulged in others, and, where the parent's aim is right, children are often not thoroughly governed—that is, firmly yet gently. Patience fails, love blinds, the parent cannot fully govern and deny himself. In this half-educated condition—in morals, I mean—the poor young creatures are put, *must* be put, into circumstances of temptation, and actually fall into sin. All public schools exhibit the fact that there is a preponderating amount of bad—that is, inefficient—training in families. Boys divide themselves, in the best schools, into bad and good parties. How small are the latter, and, thus exposed, how little is piety nourished! It is well if purity remains unsullied.

Mr. Rigg had gained the affection and confidence of the Rev. W. M. Bunting, who writes a humorous letter from Highgate Rise on January 22, 1855, in reply to an invitation to Brentford. He promises to come, if possible. After some interruption he resumes in a different tone. One of the dramatic events of Methodist history had been reported to him.

I have just learned, both with awe and with deep regret, of Dr. Beaumont's fatal seizure in Waltham Street pulpit yesterday morning. There is a mournful *peculiarity* in this case, not necessary to put into words; yet one cannot but associate it

with the removal, almost simultaneously, of excellent El. Booth, but the other day, and in the same neighbourhood. I could not have written as playfully as I have, here and there, had I written under the shadow of this dark cloud. (Dark earthward and to *us*, I mean—all bright above, to the ascended spirit!) My *general* mood, however, is and has for some time been, and with much reason, serious and sad—and pleasantry and laughter are my hypocrisy.

Mr. Rigg's literary work had hitherto been somewhat controversial. He was now called upon to edit a volume of sermons by the venerable Robert Newton. The great preacher had retired from active ministerial life in 1852. The previous May John Rigg speaks of a visit which Newton had paid to Macclesfield.

He looks sad and sorrowful, and anticipates with melancholy feelings his retirement from the work in which he has been so long and so gloriously employed. Now and then the sun broke through the cloud, and threw a gleam of cheerfulness over the circle of his gathered friends. But alas! alas! it was a setting gleam!

Dr. Newton died in April 1854. William M. Bunting had undertaken to edit a volume of the Doctor's sermons, but severe indisposition compelled him to abandon the task. At his suggestion, Mr. Alexander Heylin, who was to be the publisher of the volume, asked Mr. Rigg, in 1856, to take charge of it. He lost no time in preparing the sermons for press, and wrote an interesting Preface in which he says:

Liveliness, earnestness, benignancy, plain Saxon speech; a large, handsome, beaming countenance, with an eye full of affection; a magnificent voice, unrivalled for its combination of richness, range, and power; a majestic, yet graceful person;

apt and impressive, though unstudied action,—these various accessories, united, in Dr. Newton's case, into a perfect symmetry of character and bearing, gave him a marvellous advantage as a pulpit expositor ; and many passages, and even some almost entire sermons, which, if others had delivered them, would have been prized mainly because of their lucid and admirable doctrinal expositions—and only thus prized by comparatively few—as they fell from the lips of Dr. Newton were welcomed as a strain of rich and musical discourse and meditation, not only into the understandings, but the hearts, of crowded multitudes. Dr. Newton was charming as a half-colloquial orator—he was pathetic in his strokes of tenderness and pictures of distress, he was thrilling and powerful in his appeals ; but he also deserves a reputation which has not always been accorded to him—that of a clear, able, consecutive expositor of Scripture, both textual and doctrinal.

From page to page we find everything complete—sense, and sound, and argument. Indeed, for close and compact argumentation of this kind, delivered *viva voce*, not only without notes but without previous composition in writing—we have not read or heard of many parallels to the case of Dr. Newton. Yet this man's study—ah ! and his closet, too—was more often on the coach or in the railway-carriage than elsewhere. Frequently his style rises into a strain of manly, unaffected, spontaneous eloquence, pouring clear from the head and warm from the heart. It seems to have been invariably both pleasing and correct.

Mr. Rigg's friendship with Miss Farmer had now become a source of constant pleasure to himself and to that gifted and cultivated lady. She was keenly interested in the literary and theological thought of the day, and did all in her power to promote the best interests of the young Methodists at Brentford and Acton, as well as at Arthington Hall, near Otley, where the family had their summer residence. She gives

Mr. Rigg an amusing account of some Yorkshire experiences in 1855. She had a class of young men, some of whom were country local preachers, and she turned to Mr. Rigg for help in her 'miracle difficulties.' When her commentaries failed to throw light on the problems connected with the plagues of Egypt she said to herself, 'I will consult my oracle.' There were only two of her country youths who knew the difference between a noun and a verb, and they were sorely puzzled about adjectives and adverbs. Despite these limitations, she thought she could trace a decided brightening of intellect and improved power of expression.

She speaks with evident relish of a farewell sermon which she heard from Acts xx. 26-7.

The preacher, with the most amusing mixture of simplicity and self-satisfaction, informed us that his had 'not been what you might call a learned ministry; but it had been a useful ministry.' In the course of his sermon, he said that some men 'had a way of mixing up the law and the gospel, making it something like linsey-woolsey, or a speckled cloth, black and white.' But, while thinking of the strange things one hears sometimes from Arthington pulpit, I must not omit some sentences from Mr. Rennard's sermon last Sunday week. He is a fine old local preacher, walked nine miles out and nine miles back again to preach this one afternoon sermon, and said many strong things; but, unhappily, he could not be satisfied without giving us a little learning. His subject was Moses' choice. 'Now, had Moses remained in Egypt what would have happened? Why, he would have imbibed the Egyptian mythology, i.e. its religious worship; and he would have bowed down to Bel and Nebo, Mars, Jupiter, and Pan. He might have laid upon a bed of stone—stone made of cygnets of the Ganges.' A very droll thing happened last Sunday at Weardley. There was a crowded loft, and a

popular preacher—a Mr. Lee, who has something of Dr. Newton's voice and who evidently copies his style and his intonations. Towards the close of his sermon he began a series of inquiries—'Do you wish to overcome the world? Do you wish to trample on the Grand Adversary?' &c., and wound up with 'Then pray without ceasing'; but at the point 'Grand Adversary,' an old man below, deaf but deeply interested, and a constant response-maker, mistaking the drift of his inquiries, called out with energy, 'No, surely not!'

The workings of Mr. Rigg's mind at this time are shown in a letter from Miss Farmer, dated May 20 1856.

The conscientious heathen, whom you represent as in a sort of preparatory heaven, must be either in Christ's presence, or out of it. Now that presence seems to me essential to any kind of heaven. If saved at all, their title must be the same as ours, the blood of Atonement. I don't like this notion of a kind of vestibule of heaven. I can sympathize, though but imperfectly, with such struggles of spirit as you have hinted at—imperfectly, because I know that the higher one rises in knowledge the more he is conscious of his limitations, and I am far enough behind your range; but yet I can sympathize because, in my degree, I have suffered more than I can tell from all manner of harassing doubts, and have often known what it was to long, with a sore and impatient longing, for the time when sight shall justify faith.

Of Mr. Rigg's preaching at this period some idea is given by a letter from Miss Farmer.

Your sermons are scarcely ever too long for me. Last Sunday night was interesting all through; and this is much for one to say whose faculties are kept on the stretch throughout the whole of Sunday, and who is so affected by sitting under gas, or by listening with all possible attention, or by both com-

bined, as to be liable, on returning home, to a sensation of exhaustion almost amounting to faintness.

The Conference of 1856 was held at Bristol, and there Mr. Rigg stayed at Redland House with Mr. Farmer's youngest daughter and her husband, Mr. James S. Budgett. It was a congenial company; Mr. and Mrs. Farmer were there with three of their daughters. John Scott, Thomas Jackson, William Arthur, and James H. Rigg were the ministerial guests. Mr. Arthur and Mr. Rigg were able to explain certain matters of Methodist polity which somewhat perplexed their host, and this helped to draw him still more closely to the Church of which he was to be a distinguished member for many years.

Mr. Rigg had now finished his three years' term at Brentford. His health had been well maintained, he had proved himself a faithful and efficient circuit minister, and had gained the respect and affection of many of the leading ministers and laymen in and around London. His studies had led him into wider fields, the results of which were soon to become manifest in the publication of a really great and successful book. Some enviable testimonies to his ministry at Brentford came as a 'God-speed' on his way to his new appointment.

Miss Farmer gave him an English Hexapla and a little olive-wood rack for letters. She says:

It will remind you, perhaps, of a pleasant Conference, rather than of many days of anxious and often discouraged toil at 'poor Brentford.' It may, however, remind you that God has greatly blessed your ministry among His people even there. Let me thank you heartily myself for all your acts of friend-

ship, and for much light thrown on my Bible studies, and for your sympathy and help afforded to me as a class-leader.

Mrs. Farmer also wrote :

Before you leave our circuit entirely, allow me to express my appreciation of the ability, persevering industry, and general good feeling with which you have prosecuted your labours among us. It is true my testimony as to your acceptableness as our minister is not worth much, but, as I am not given to demonstration, you may be comforted by knowing that I have often found you useful to me, and that I have always admired the manifest interest you have taken in the people of your charge. May your instructions rest in our minds, and cause us to bring forth spiritual 'fruit with patience.'

Her daughter, Mrs. Hall, also says, 'Your residence at Brentford was full of interest and profit to me.'

In 1859 Miss Farmer says, 'I often miss your informing and enlivening conversation, and your always attractive ministry.' In 1862 she writes :

I am glad that you are going to preach one sermon [at Acton], especially if you only take it easily, and don't fail by too much preparation. Just give us one of your ordinary good sermons, but do not spread too wide a base, and raise too mighty a superstructure, and elaborate with much cost all the details of your edifice. There, am not I impertinent !

CHAPTER IV

EIGHT YEARS IN STOCKPORT AND MANCHESTER, 1856-64

THE (Tiviot Dale) Stockport Circuit, to which Mr. Rigg went in September 1856, was the most important to which he had yet been appointed. The strain upon him was very heavy, but there were many compensations. He was now within easy reach of his parents at Macclesfield. His mother wrote :

We have been truly pleased to hear that you are located amongst so many of the excellent of the earth, and which also is good, so far as it goes, among the *élite* of Methodism.

Mr. James Heald (one of the Methodist princes of his day) lived at Parr's Wood, Didsbury, and showed his appreciation of his new minister's work in many ways. Mr. Rigg followed the Rev. Samuel Coley as third preacher in the circuit, and a warm friendship sprang up between the two young men which deepened into life-long confidence and regard. Dr. Rigg described him in 1908 as 'one of the ablest preachers we ever had—a knowledgeable man, a saint.' One of Mr. Rigg's colleagues at Tiviot Dale was Thomas Nightingale, a quaint preacher who loved his pastoral duties and bought up every moment of leisure for reading. After his death in 1890 his son wrote: 'My father valued

your friendship intensely. To the last he loved to think and talk of you.'

The links with Brentford were maintained by constant correspondence with Miss Farmer. The first mention of Dr. Rigg's future colleague at Westminster, and successor in the chair of the Second London Synod, comes in one of her letters :

The family heard Dr. Rule at Hammersmith in the evening—an admirable sermon. I was at Acton, where I was pleased with the good sense and simplicity of a very young student, six feet high, from beyond Whitby. Some Yorkshire manliness of person and thought. Name, Waller.

How much Mr. Rigg owed to this friendship with Miss Farmer comes out in some timely words about long sermons, which were graciously received, though we dare not say that they produced any marked effect. On September 19, 1856, Miss Farmer thanks him for the details given in his letters :

I am going to pay you a very equivocal compliment, and say that, in this respect, your letters resemble a woman's more than those of most men. This, I think, is great praise; for where there is an undoubted sufficiency of manly depth and breadth, feminine attention to minutiae is something most pleasantly surpassing expectation. I remembered you on your first Sunday in your new circuit, and was most thankful to be told the subject of your opening sermons. I do not know whether to be pleased at learning the willingness of the Stockport intelligences to listen to long discourses, because I have a strong belief that you will be disposed to gratify them—and I don't think that a habit of long preaching will be good for your health, nor for your acceptability in many other circuits, nor—may I speak freely?—for your style. You know that I always thought a little compression would often

improve that. I have sometimes felt a sensation of weariness, or, rather, impatience to get on, even when (and perhaps because) I was desperately interested.

I am so glad that you are going to take a class of gentlemen-catechists. Even while thankful to have you as our pastor, and while rejoicing in the advantages bestowed on the Brentford Sunday school, one felt it a great pity that your labours were not bestowed on a more appreciating class, and one more likely to repay culture.

The relations on both sides were free from reserve. In the winter of 1856, when Miss Farmer was preparing a Memoir of the Rev. Zephaniah Job, who had been working as a supernumerary at Arthington, Mr. Rigg was her literary adviser. She says: 'All your criticisms are just. You are very kind to take such pains for me, and I like you to find fault. I will try to do better.' William Arthur tried to enlist her pen in the service of the *London Quarterly*. She tells Mr. Rigg:

I sent him a message of polite refusal. I have just *no* confidence in my own capabilities in that way; and—excuse my weakness—I shouldn't enjoy a rejected paper. Miss Carne is different. Mr. Arthur tells me, she 'consents.'

Mr. Rigg seconded Mr. Arthur's appeal, but the answer was: 'I would if I could, and I will if I can, but I think that I can't.'

Miss Farmer's letters give a pleasant picture of her brother-in-law, Mr. James Budgett, Mr. Rigg's host at the Bristol Conference. In October 1856 he took the chair at the glorious Missionary Anniversary in Leeds.

James Calvert's voice trembled as he told of his sensations and of his thoughts while in danger of death [in Fiji]; and the whole assembly was moved to tears—men weeping like women

and children. James came out nobly as chairman. He had had many fears; but they died out in that atmosphere. He was somewhat bold, urging, in his energetic way, that the income shall be raised to £150,000, and promising, when the time comes, £1,000 towards it. He called on young men to a new course in reference to giving. Why not be content with a moderate fortune, and then, instead of retiring to enjoy it, much less continuing to hoard up large sums, stay in business, finding scope for faculties, and giving *all* proceeds to the cause of God?

Next month Mrs. Hall, who is staying with her sister at Redlands, says: 'Mr. Budgett is very busy, working out his Leeds scheme practically as well as theoretically. He is committed to it now, and feels that he must try to carry it through.'

'Having pushed trade to its utmost limits in Bristol,' Mr. Budgett removed, in June 1857, to London, where he built up the great fortune which he used so nobly. A quotation from one of his last letters to his old friend, dated November 28, 1901, will show how he acted on his own advice at Leeds in 1856:

The nearer I get to the perfect *Light* the more clearly I see light in His light, and am lost in wonder, love, and praise. What a blessing that my later years have been a time of repose, and, I hope, of improvement! I feel as though I had climbed higher up the hill of observation and knowledge, but that I know *nothing*. I notice how remarkably Wesley and Methodism are coming to the front, and, I hope, Christianity.

Miss Farmer spent a few pleasant hours with Mr. and Mrs. Rigg at Stockport, in November 1856. Her letters kept Mr. Rigg in touch with many sides of London Methodism. In December 1859 she gives a lively

account of a speech by the Rev. William Arthur on Irish education.

It was something extraordinary—a presentation of the arguments on each side—very clear, and a gradual answering of each objection till he made his own appear to have all the force, and then a most overwhelming appeal. All the while — sitting opposite, interrupting him with questions, interjecting remarks, and doing all in his power to turn him off his balance. Mr. Arthur remonstrated, but was subjected to the same annoyance all the way through.

In January 1860 she describes a visit from the Theological Tutor at Richmond.

That dear, aged saint who preached to us last night, Mr. Jackson, appears to have no fears. He held a lovefeast, and, after talking of Pliny the Younger, and contrasting our advantages with the perils of the early Christians, he proceeded to his own experience, and how his head shook and his eyes wept as he said,

‘My hope is full—O glorious hope!—
Of immortality.

If death were to come to me to-night I should be in Paradise in the morning.’ He told my father, in the course of the day, that he never knew what depression of spirits was.

Miss Farmer adds: ‘I wish you years of vigorous usefulness, and then a happy old age of spiritual fruitfulness.’ That wish was certainly granted.

Before his son’s appointment to Stockport John Rigg’s health was breaking. When stationed at Macclesfield in 1851 he had been full of energy, and ‘often playfully told his sons that he was still younger than they.’ The severe winter of 1853-4 tried him greatly, and, though

he took a holiday at Bath, he did not gain strength. In 1854 he moved to Douglas, but even its bracing sea-air did not restore him. He had a slight stroke of paralysis when at Woodhouse Grove on business, in November 1854, and the following year he became a supernumerary. A special letter is still preserved, signed by the President and Secretary, expressing the high sense which the Conference entertained of his 'past services, and of the diligence, care, and fidelity' with which, during a period of more than forty years, he had fulfilled the appointments which had been successively given to him. The letter continues: 'Your brethren desire thankfully to acknowledge the grace which has been bestowed upon you, and which has enabled you to sustain an important position, and to render good service to the common cause, throughout this lengthened term.'

The pleasure given by this letter may be understood by a sentence which his widow wrote to her son at the Conference after her husband's death. 'I still feel interested in the great meeting of Methodist ministers, for he loved them better than any person out of his own family to the last.' Her heart was drawn out to the assembly. She tells her son: 'You are now rising amongst them. May you be endued with the spirit of wisdom and of power.'

Mr. Rigg settled as a supernumerary among his old friends in Park Street, Macclesfield. His income was about £90 a year; and the struggle to live was often hard. In his last letter to his son, on June 10, 1856, he says: 'To-day, too, I have resumed the task of shaving myself, for to save even sixpence a week is now an important item in our household expenses.' But John Rigg's beautiful unselfishness and care for his

amily shone out the more brightly amid straitened circumstances. The Methodists of Macclesfield did much to brighten his days of growing feebleness. He died on April 21, 1857, and was buried in the graveyard of Brunswick Chapel by his old friend, Dr. Hannah. His son wrote a beautiful Memoir for the *Wesleyan Methodist Magazine*, which was afterwards printed for private circulation. It was prepared in Stockport, where John Rigg had been superintendent in 1825. His son says:

It is a great gratification to the writer of this memoir, residing as he now does in Stockport, to hear the elder members of the Society, and especially 'the common people,' speak as they do of his father's labours thirty years ago. They refer to his public discourses, in town and in country, to his diligent visitations from house to house, to his frequent cottage-sermons, in the afternoons and evenings of vacant days. His memorial is in the hearts of very many.

In acknowledging a copy of the pamphlet Miss Farmer says that she had heard her own father and the Rev. W. M. Bunting speak of Mr. Rigg in the highest terms.

John Rigg was a stately and courteous gentleman, who won the growing confidence and affection of his colleagues and his people. He was a careful student of the great English divines, delighted in the poets, and prepared elaborately for the pulpit. Before large congregations he was sometimes less effective through his timidity and his close adherence to the matter he had prepared. His children thought that he was most successful when he preached in a country chapel or in a farm-house kitchen. James H. Rigg wrote: 'There

was a fluency, a freshness, an aptness, an evidently conscious happiness, a bird-like freedom of touch and movement in the way of appropriate illustration, which made these short and unpretending sermons most delightful.'

Mr. Rigg left eight sons and four daughters. John C. Rigg, editor of the *Watchman*, and Dr. Rigg; Frank, whose school at Strathmore House, Southport, became known throughout Methodism; Edmund, who rendered valuable service for twenty-six years as a missionary in Ceylon, and afterwards for four years as superintendent of the Wesleyan missions in Germany; Alfred, who became a minister in Australia, and died in the year of his Presidency. Charles, Henry, and Walter completed the group of sons. His eldest daughter became the second wife of the Rev. William Davison; Theodora married Mr. Richard Collier; Harriet went to Australia and became a Mrs. Clark; Edith married Mr. Lowthian, and spent the last three and a half years of Dr. Rigg's life ministering to his comfort at Brixton Hill.

James H. Rigg was now immersed in the duties of his circuit and in the important literary work which he had undertaken. His mother does not forget to warn him of certain dangers which her loving heart fancied might lie in his path.

I have a godly jealousy over you, lest the savour of your personal piety should deteriorate. I do not think the quality or the mode of study into which your late writing has led you necessarily, will keep alive the flame of godly communion. You look at the work you have been reviewing from a moral point of view; and God, you profess to believe, has called you to be a teacher of righteousness; I think He has, but He has not delegated the saving of your *own* soul to any but yourself,

and you must beware of that self-abnegation which I cannot help feeling the great deceiver is making a snare to you. Forgive me if I take a wrong view of your business. I am your mother, and I know your late dear father was most uneasy about you. I, too, fear lest, like the late J. Crowther, you should bring on brain disease, often intimately connected with the lungs.

Mrs. Rigg's pride and confidence in her first-born son deepened every year. In 1861 she reminds him how he had written long before to his father, "I *will* be an honour to you," and, she adds joyfully, 'thank God you are.'

In Stockport Mr. Rigg made his reputation as a theologian and a critic. His articles on Maurice, Kingsley, and Jowett had been so favourably received that in June 1857 he published them in his *Modern Anglican Theology*, with additional matter, including some articles which he had to recall from America, where they were in the hands of Dr. Whedon, editor of the *Methodist Quarterly Review*. The volume was welcomed by theological students on both sides of the Atlantic. The subject was one of vital concern, and the book was peculiarly happy in the moment of its appearance. It is perhaps the writer's best representative work, and appealed to a wide circle of cultivated thinkers. By December 10, 1858, the publisher had only ten copies left. A second edition was issued in 1859, with some important chapters added at the beginning and end. A third edition, with a memoir of Charles Kingsley, appeared in 1880.

During the preparation of his *Modern Anglican Theology* Mr. J. C. Rigg was his brother's critic and counsellor. He is not afraid to express dissent at various points.

I have read several, many, of Mr. Jowett's Dissertations. Find myself deeply interested, greatly informed, constantly stimulated to thought; often attracted, seldom repelled; have not yet got to any impassable abyss of heterodoxy and am beginning to wonder, like a stranger walking over a coalfield, where all the deep pits can be.

When the Kingsley article was finished he discusses many interesting topics with the same frankness. 'I begin to fear that you have fundamentally misconceived Kingsley.' When the volume is being prepared, in March 1857, he writes: 'I hope you won't hurry your book too fast for revision. Certainly you have found a nest in Neo-Platonism, but you have hardly had time to digest the eggs.' He did not agree with his brother 'in charging Kingsley, Maurice, and the Quakers with Pantheism . . . yet I believe your book to be of immense value. No one can read the notices of Hare and Kingsley without feeling that the writer's spirit is neither narrow nor low.'

When he read the notes to the chapters on Maurice Mr. J. C. Rigg wrote:

They are close, probing, and, I think, correct. I shall deeply value the gift of your book, because, while undertaking to refute, it at least expounds a philosophy in which I am beginning to believe. I think I see where Maurice has made a deflection that leads to all the deadly mischief you have so well and seriously exposed. Theologically, as to results, I agree with you more intelligently than I could have done without your assistance; philosophically, I incline to the foundation on which Maurice has built 'wood, hay, stubble,' and much worse matters. He cannot believe that anything can get itself really out of God. If he is logical, he must, as you hint, apply that to the moral as well as to the ontological system, and what an abyss lies there! PS.—Somebody is going to write on the Platonic philosophy in the next No.

of the *London Quarterly*. Please tell me *who*. I wish it may be Mr. Pope. Mr. Perks is very good, but at present his is only 'a 'prentice hand.'

In July 1857 Mr. J. C. Rigg reads with keen interest a correspondence that had taken place between his brother and Charles Kingsley.

Kingsley writes from Eversley (April 5, 1857) to thank Mr. Rigg for the able and candid review of his writings in the *London Quarterly Review*. 'I am sorry (he says), to differ from you on so many points; but I take this opportunity of assuring you that our differences are far fewer than you fancy, and that you would, I think, find me less unorthodox than you will have made your readers think me to be.' In a second letter he warns his correspondent that 'if you publish anything which accuses Hare, Maurice, or me of Rationalism you will be venting a falsehood and a slander.' When Mr. Rigg replied, Kingsley leaves the matter in God's hands: 'I shall be quite silent on any charges which you may bring against me. My business is attack, and not defence. If I cannot make myself understood the first time of speaking, I am not likely to do so by subsequent word-splitting explanations. God be with you, whatsoever you write or think.'¹

When Kingsley was engaged in his memorable controversy with Newman Mr. Rigg struck a blow in his defence in the *London Quarterly* by an article entitled 'Is not Kingsley right, after all?' which afterwards found a place in *Essays for the Times*.

Mr. Rigg visited Kingsley at Eversley, and a warm regard sprang up between the two men.

¹ *Charles Kingsley*, vol. ii. p. 22.

In January 1865 Kingsley thanks Mr. Rigg for proposing to present him with Smith's *History of Methodism*, which Dr. George Smith had offered to send from Camborne in 'a rather better dress.' He says :

I feel a deep interest in the matter, and wish much for accurate information from the Methodist point of view.

The following December he writes :

I shall be very glad to see Wesley's Journals, or anything which explains him to me. He has long seemed to me a true son of Oxford ; possibly the precursor of the late great Oxford Movement. Had he been born fifty years ago, and under the influences which he himself originated (*qu. e. imposs.*) he would have been a great High Churchman, the fellow but the superior of Newman and Pusey—and then you would have been just where many an honest High Churchman is now. Possibly you would have been a rival of Dr. Hook, of whom you often remind me. It is these thoughts which make a man liberal, when one considers how man *is* the creature of circumstances, and we have nought but what we have received. Only, to escape Atheism and despair, let us remember the Creator and Ordainer of the circumstances is not Chance or Nature, but the Father of our Lord Jesus Christ and of *us*. I shall be always glad to see or hear from you.

On June 24, 1870, he writes from The Residence, Chester :

The Dean [Howson] and I often talk of you, and let me—who do not often compliment—express my pleasure at the tone in which clergymen of our Church always talk of you. I trust we shall soon meet again. I am glad to find you approve of *How and Why*. It was written out of the very depths of my head and heart, and is the thing I am most anxious about, of all my works.

Dr. Rigg's estimate of Kingsley's theology remained unchanged, but his regard and esteem deepened with more intimate knowledge. When Kingsley became Canon of Westminster Dr. Rigg visited him at The Cloisters, and he found his way to Horseferry Road. Dr. Rigg says :

He was always the same, a model of Christian chivalry—devout, truthful, tender, brave, a God-fearing, a Christ-loving, perfectly humane, whole reality of a man; and to me, in particular, perhaps in part because of our earlier passages of controversy, and in part because I represented another communion than his own, he always showed a mingled affectionateness and respectfulness which I felt to be very touching. His last conversation with me was very full-hearted. He told the tale of his illness in America, his return from San Francisco, travelling in sore pain and physical helplessness to Denver, where he rested for a while, in extreme illness; and his remarkable meeting there with his brother, Dr. Kingsley, as related in the *Memories*, who, unknown to him, was just passing through on his way eastward to the Rocky Mountains. 'Some men,' he exclaimed, 'do not believe in God's providence. But what a providence was that !'

Dr. Rigg's final estimate was :

On the whole, this generation has hardly known a nobler, braver, or more loving man, or a more devout servant of God in Christ. What a comfort it is to think that, though we may differ gravely from others as to important points even of Christian truth, yet we and they may be one in Christ by His Spirit, and may dwell together with Him for ever.

The strictures passed on Maurice in *Modern Anglican Theology* proved unpalatable to those most concerned. In the *Life of F. D. Maurice* his son writes bitterly about the misstatements of Mr. Rigg, and says his

books were occasionally distributed, by some pious persons, as warnings to young men of the plagues they were to flee from. He resents Mansel's criticism also :

It was not a little noteworthy that he, the champion of 'orthodoxy,' should find himself compelled to appeal against my father to Dr. Candlish, the Calvinist Presbyterian, and Mr. Rigg, the Wesleyan (the only two assailants of my father whom he quotes in his *Examination*), seeing that both of these men had made their attacks expressly because of my father's influence on behalf of the Church of England, which they found to be too powerful among their sects.

He says that Dr. Rigg's book, 'I am told, has been accepted as the "classical" authority by all those who thought they did God's service in endeavouring to destroy my father's influence.' Those statements are adequately dealt with in an article in the *London Quarterly* for July 1884, by the Rev. J. Fordyce, who shows that Dr. Rigg's criticisms of Maurice's theology were nowhere more warmly welcomed than among the clergy of the Church of England. Dr. Rigg himself was not surprised at the position taken by Colonel Maurice, but he felt that his criticisms were fully confirmed by the most acute thinkers.

The reception given to *Modern Anglican Theology* was a high reward for the labour and thought which it had cost its author. It was hailed with delight in his own Church. One of the most accomplished Methodist preachers of the day, the Rev. W. M. Bunting, thanks Mr. Rigg for his book. The parcel containing it arrived in his absence, and was rifled by one of his daughters, who installed the volume in a small drawing-room book-case of her own, where the much-enduring father discovered it! Mr. Bunting says :

I have looked for it, with interest and hopefulness, for a long time past. Several new books, &c., as from Binney, Hamilton, Jobson, Dr. G. Smith, &c., &c., confront and rebuke me from my study table, some of them as uncut, others as unacknowledged, others both. Not one of them interested me by its subject nearly so much as yours; and what a pile of evidence *could* I furnish to you from my *daily* intercourse and experience, social, ministerial, Alliance, &c. (such as a most *grievous* letter from Bunsen to our Berlin Committee last week but one) of the alarming *moral demand* for such a book! As for its execution, I *know* you too well, and so do most people by this time, to entertain a misgiving on that matter. I can safely thank you beforehand for another masterly and influential contribution to the conservative literature of the day. *I could wish you were going to Berlin!*

At a later stage Mr. Bunting showed his regard for Mr. Rigg by bequeathing to him his theological works.

Another tribute was greatly appreciated. On August 31, 1857, on his way to the Continent, Mr. Rigg tells his wife:

I called at the Mission House (Centenary Hall) and had a little chat with Mr. Boyce and Mr. George Osborn. Both very particularly kind and attentive. It would have done you good to have seen how Mr. Boyce thanked me for my book. He says he has made a sort of index for it, enriched it with footnotes, and sent it to Australia to his daughters and sons-in-law. He further informs me that Dr. Bunting is delighted with it, and says it is the greatest work which has been published in Methodism since Richard Watson's time. This, of course, for your private ear!

The Rev. G. W. Perks wrote from Bath on March 25, 1857, to thank Mr. Rigg for his paper on 'Rationalism in the Church of England':

I read it and reread it with increasing interest and satisfaction, and regard it as the most temperate and successful exposure of the logical inconsistencies and perilous tendencies of that school that I have seen.

On July 15, 1859, he congratulates his friend on the early appearance of a new and enlarged edition of *Modern Anglican Theology* :

I am satisfied that you have greatly improved it. 'Rationalism and Neo-Platonism' is an admirable chapter, and forms a noble introduction to the subsequent discussion. The notes indicate great acuteness and wide research.

The need for such a volume is seen by Miss Farmer's letters. She writes on August 3, 1857 :

I am reading your book now with very much interest. Last week I read these books, in this order: *Jane Eyre*, *Adelaide Newton's Life*, *Two Years Ago*, *Modern Anglican Theology*, and I am glad to say I found quite an appetite for the last even after the novels. Did you write wittingly and considerately these words: 'All that spoke of future punishment and every other doctrine such as we know to have been included in the Methodist gospel'? (pp. 157-8). I can fancy the apparent prominence of future punishment in a Methodist *gospel* serving as a good joke for such as Maurice, however true it may be when viewed with its correlative doctrine. You see, my criticisms are in a very small way.

She tells Mr. Rigg that she is alarmed at one minister's—

Growing admiration of Arnold, and to find him going off about Maurice frightens me still more. I don't know the book he has been reading. Is it sound? . . . When will your *Essays* be printed? I should like to send them to him, and shall when they do appear.

The book saved many from the glamour of Ritualism. One distinguished Nonconformist recently acknowledged that he was thus disillusionized in his student days. Dr. George Smith writes on November 16, 1857: 'I am reading your book with very great interest and pleasure; it is really admirable, and does you very great credit.'

Many of the clergy were prompt to recognize the importance of the book. Dr. Mansel, afterwards Dean of St. Paul's, told Mr. Rigg in December 1859:

I purchased a copy of the first edition shortly after its publication, and was very much struck with the acuteness and knowledge exhibited in its philosophical criticisms, as well as with the sound doctrine and reverent spirit of its theology.

The Rev. William Rigg of Flookborough wrote that he had seen the *Record*, which had a very appreciative notice, and was about to order the book, as would also his son at Hexham.

I feel anxious that it should be extensively read, especially by our young divines; and may it be the means, under God, of counteracting the errors into which some of them have unhappily fallen!

Scotland gave the book a special welcome. The Rev. H. P. Hughes called Dr. Rigg's attention on December 31, 1899, to Professor Henry Drummond's words in his *Essays* (p. 36):

Drummond, like other Scotch thinkers, has realized the great value of that work more fully than our English divines. I remember the great light which your book gave me many years ago.

One of the most encouraging letters from Scotland was that of Dr. Patrick Fairbairn, then Principal of the Free Church College in Glasgow, who, in acknowledging a copy of *Modern Anglican Theology* on August 7, 1857, writes :

It is but a week since I returned from my vacation wanderings, and I now beg to acknowledge gratefully the gift—a great part of it having been already perused by me. I think you have done good service to the cause of divine truth by the very full, able, and searching examination to which you have subjected the writings on which your attention has been employed. There is only one thing more I should wish you to undertake—and which is much needed—not merely a review of false views on the Atonement, but a work on the Atonement itself, bringing out the truth in its positive aspects, grounding and establishing them on every side, and exposing the erroneous and defective views which, as well in earlier as in later times, have been broached upon the subject. A work of this sort, clearly conceived and carefully executed, would be a great boon at the present time to our theological literature, and I should be glad if your other avocations would admit of your taking it up in earnest.

Dr. David Brown wrote, a month later :

I like it exceedingly. You write with great spirit and force, and, as the points you press are the hinge of all the vital questions of the day, I cannot but hope you will do much good—I do not say to the blind admirers of Maurice, &c., but to many who have been fascinated by them, but are not yet over the border line.

He was inclined to think that some injustice had been done to Jowett, 'in whose writings the personality of God was exposed so very frequently and vividly.'

Another proof of the influence of the book reached

Dr. Rigg during his second Presidency. On May 3, 1893, Dr. Taylor Innes writes, in reply to a letter announcing that Dr. Moulton and Mr. C. B. Davidson were to attend the General Assembly of the Free Church as a deputation from the Wesleyan Conference :

It would have been a great pleasure to many of us had the President of the Conference been able, on this occasion, himself to come. Dr. Marcus Dods and I recalled, this afternoon, how many years it is since we read together your fresh and stimulating book on Broad Churchism, its idea and its origination. I do not know that the more confused movements of our later time have found an eye so quick to record and so penetrating to judge.

The Rev. J. Baldwin Brown, in thanking Dr. Rigg for his book ('no stranger to me'), says :

I always felt that we owed you much for your faithful attempt to deal in a wise and temperate, yet thoroughly liberal, way with the perplexed and perplexing questions of these times.

The Rev. John S. Simon read the book when he was a probationer.

It laid hold on me, changed the course of my studies, and opened up a territory of thought and research in which I have travelled ever since. I do not stand alone in this respect. In England and America many men have felt the inspiration of that book.¹

This set of testimonies, which might easily be multiplied, will show the impression which the volume made and the way in which it won its writer a recognized place among the thinkers and theologians of the day.

¹ *Wesleyan Methodist Magazine*, June 1909.

We turn to more homely things. On July 15, 1857, Miss Farmer tells Mr. Rigg about the stone-laying of Acton Chapel. Tea was provided in two pretty tents in Mr. Farmer's field at Gunnersbury, and all went off surprisingly well. Seven hundred and fifty persons were present, 'gentle and simple, elegantly dressed and smock-frocked.' The Rev. W. H. Milburn, the popular minister and writer of the Methodist Episcopal Church, who was well known as the blind preacher of America, was then visiting England, and was present at the ceremony. He had visited Kingsley. Miss Farmer told him what she could about Mr. Rigg's correspondence with the Rector. Dr. Milburn said that Kingsley conversed for some time with him and then broke off, walked up and down the room, addressing him, yet seemingly taking little note of his presence, in the 'beware' style—'you have a wonderfully plastic people to mould. They are in the hands of your Methodist ministers—take care,' &c., and then descanting on the future of America.

Mr. J. C. Rigg wrote, the same month, that he wanted his brother to meet Milburn and to admire and love him very much as he did himself. No particulars have been preserved of any meeting in London, but the Rev. Richard Green sent Dr. Rigg an amusing account of a night which they spent together at Mr. Elkanah Healey's in Liverpool in 1857. Mr. Green had arrived late and unexpectedly. It was arranged that he should sleep that night in the same room as Mr. Rigg, who 'spent all his spare moments in writing.' Mr. Rigg had gone to bed and was asleep when Mr. Green left the company below, whom Dr. Milburn was interesting with his droll tales.

I crept into bed without disturbing you. But suddenly there was a burst of laughter below ; and, whether it reminded

me of a story I had already heard, or whether some telepathic vibration had struck me, I cannot tell, but I burst into laughter. Startled by the strange noise, you awoke and cried out, 'What's the matter? what's the matter?' I told you, and the whole thing seemed so ludicrous that you also laughed aloud. And there we lay, shaking with laughter, not knowing wherefore.

The Conference of 1857 found Mr. Rigg at his old post as representative of the *Watchman*. His brother tells him that he relies on him to arrange all the inferior and occasional parts of the Conference drama. He is specially anxious that James should somehow contrive to do justice to Dr. Rule, whom he thought to have been evil-intreated. That hint was not lost. Mrs. James Rigg writes by-and-by to her husband :

I am very pleased that you have spoken your mind concerning Dr. Rule, and that you have had so many supporters. It would be a shame if no one dared to speak. Henry [her husband's brother] says you are a regular Dreadnought.

Some one had made an attack upon her husband, but Mrs. Rigg says, 'I hope, ere this, he has seen the injustice of it. I am glad there are others in the same condemnation.'

In September 1857 Mr. Rigg visited Berlin in order to attend the Conference of the Evangelical Alliance. He travelled with Mr. Farmer and his family, calling at Ghent and Antwerp, and then going from Brussels to Cologne by way of Namur and Liège—'a most beautiful route, much like parts of Derbyshire.' Waterloo was visited and pronounced most interesting. In Cologne the party had a suite of rooms at the Hôtel de Belle Vue, which the Prince of Prussia had occupied two nights before. Mr. Rigg wrote :

They are very grand, but *very* dirty. To-day I went into the Cathedral and two other churches *before breakfast*. Of the Cathedral I may say that it is *most* beautiful—far more so than any we have seen. It is eight hundred years since it was begun, and it is now scarcely more than half finished. On the whole I was more satisfied—less displeased—with the Popery of Cologne than of any place I have seen. This afternoon we had a service at our own hotel. Baptist Noel, being at Cologne, was present, with others. I officiated.

The Hôtel de Russie, where they stayed in Berlin, was close to the palace which was being enlarged and prepared for the Princess Royal. Mr. Farmer invited his friends 'to break bread and talk together,' and an eminent American Methodist, Dr. M'Clintock, speaks with much pleasure of these happy gatherings. Berlin then seemed, to the English visitor, a very fine city, but monotonous in its grandeur. At the Conference Krummacher delivered a powerful exposition of the principles of the Evangelical Alliance, and Merle D'Aubigné read an admirable essay. The Chevalier Bunsen, late Ambassador in London, was present a whole day. The King came to a meeting at the Garrison Kirche and stayed nearly two hours. Mr. Rigg, with his friend Mr. W. B. Pope, went to the new Palace at Potsdam, which was thrown open to the members of the Alliance; dessert, with bonbons and wine, was set out for the members in three large rooms.

After we had been there more than two hours the King, Queen, and suite drove up in two carriages with outriders. Such beautiful and noble *horses*! Chevalier Bunsen had been on the ground some time, with several ministers of state or officers of the household, as I took them to be from their

uniform. Bunsen is a very fine man, though not much above the middle height. His fine features, fresh complexion, rich blue eye, happy, radiant smile, thorough look of well-to-do-ness, are a perfect picture in themselves, on which one loves to dwell, and are very remarkable in the case of one of the abstrusely and universally learned men in Europe, who has also been for many years a most active statesman. The King arrived about six, I think, or soon after, and went round to the company, nation by nation, a number of each nation being presented personally. The Queen had previously had the ladies presented to her in groups. Mrs. Farmer was specially presented, and made a neat little speech, which was very graciously responded to. I was particularly gratified to see Bunsen very near at hand, to whom Mr. Bunting to-morrow will present my book.

At Bonn Mr. Rigg got his first view of the beauties of the Rhine. The Drachenfels was within view. A most beautiful panorama lay before them as they breakfasted in an hotel garden, the broad and winding Rhine just entering among bold and beautiful hills. Mr. Rigg travelled with Mr. and Mrs. Farmer and their family, and met Bishop Simpson, the great American preacher, and Mr. George Scott, formerly of Stockholm, who was with Mr. Leather, of Liverpool. Mr. Rigg returned to England by Cologne, Ostend, and Dover.

One letter from the Hull Conference of 1858 marks the close of a great Methodist story.

To-day we have the question of deaths. Dr. Bunting's character was read by Mr. Keeling, but, not being thought adequate, is to be revised. Mr. Osborn spoke most beautifully and powerfully. May God grant us such preachers as Dr. Bunting once again! Preaching is the central force of Methodism.

Dr. Rigg's love and regard for this master-mind of his Church never wavered, and to the end of his life he delighted to pay honour to his memory.

In the beginning of 1859 Mr. Rigg lectured at Exeter Hall, for the Young Men's Christian Association, on 'The Bible and Modern Progress.' Miss Farmer tells him on May 12, 1859, 'Mr. Perks has read your Exeter Hall lecture three times, with ever-increasing admiration. He declares it "one of the very best ever given there."' The lecturer controverted Mr. Buckle's position that the progress of the world has been simply and purely intellectual, and maintained that—

The sense of brotherhood in Christ and the sense and force of individuality have mainly contributed to form and mould the Christian civilization. They have given intensity and elevation to the whole tone of thought and feeling, have enlarged, ennobled, and sublimed all that belongs to the intellect and heart, have made nations capable of true and progressive liberty, and laid the foundations of social brotherhood, equity, and well-being.

The effect of the Bible upon modern progress is traced with reference 'to its influence upon philosophy, upon science, upon poetry and art, upon general literature, and upon social well-being.' The close of the lecture strikes a high note. 'I expect a long day for the world. I believe that, as yet, the sun is but a few hours above the horizon.' The adversaries are mighty, but—

The Spirit of God is the strongest power in the world; it will out-wear, out-dare, out-do all others. Christian men are the strongest and highest men in the world. Christian principles are the strongest and longest-lived principles in the world; nothing can stifle, slay, or drown them. Associated Christian men can

vanquish all others in a free land. A Christian nation is mightier than all others, stands higher, is more prosperous, and they must follow her. The past triumphs of Christianity have been its hardest, and are the pledges of its future triumphs. Those to come shall be its grandest and most glorious. . . . The treasures of the darkness shall be brought forth; the capabilities of the earth shall be called into requisition; a Bible civilization shall join into one all nations and all lands. 'The earth shall be full of the knowledge of the glory of the Lord.'

The Rev. W. B. Pope writes :

I have just read your lecture with very great pleasure, and thank you for it, both personally and for the public. You well said that you had greatly improved it; it runs like a clear stream from beginning to end; and where Buckle might see only declamation, I honour sound and noble argument.

In 1859 Mr. Rigg removed from Stockport to the Irwell Street Circuit, Manchester. His house, 111 Broad Street, Pendleton, was dark and noisy, with no outlet save a dingy back-yard. The circuit had six ministers, of whom Mr. Rigg was fourth. He was new on the ground, yet he ventured to challenge the arrangements made under his superintendent, the Rev. John Bedford, for the formation of the Gravel Lane Circuit. He was beaten both in the Quarterly and District Meetings, but his chief was far too wise and large-minded to cherish any resentment against his independent colleague. Mr. Rigg was in growing favour. Mr. H. H. Hatfield, of Salford, writes, in August 1860, to thank him for his 'powerful, encouraging, and beautiful discourse on Sabbath evening last.'

The Rev. Owen Watkins remembers that the length of Mr. Rigg's sermons on Sunday mornings caused

serious difficulty to the Sunday-school teachers at Irwell Street, who found it hard to get back to Sunday school at two o'clock. A few of them waited upon him and explained the situation. The service began at half-past ten, and he readily consented to close at twelve. The next time he appeared in that pulpit he announced he would do this, for the sake of the teachers; but with regard to the evening service he exclaimed, with a glance around his congregation, 'Let no man trouble me.'

Mr. Rigg always had the faculty of gaining the affection of those with whom he worked in his various circuits. John Rhodes, who was his colleague in 1859-62, wrote after his old friend's death :

From that time to the end of his life I regarded him with reverence and affection. I owe more to him than I do to any other minister I have ever known. I reported scores of his speeches. He frequently sent for me to take shorthand notes of his extempore utterances in his private room. I shall cherish his memory with appreciation and gratitude as long as I live.

At Patricroft, in the Great Bridgewater Street Circuit, to which Mr. Rigg moved in 1862, the minister's house had a large garden, which he soon made bright with flowers and in which he took the keenest delight.

The notes for his first speech in the Great Bridgewater Street Circuit have been preserved on a sheet of blue foolscap, and they are characteristic. He said he was glad to have an opportunity of seeing the friends together instead of having to meet them gradually. He had come to do his best, but those who invited him knew that he was a busy man, with duties to

Methodism and to the universal Church as well as to his own circuit. He felt that he had a call to write in the *Wesleyan Magazine*, the *Sunday Magazine*, and the *London Quarterly Review*, as well as to preach and attend to the Church's business. This was good for the pulpit and for the people. Some preachers were called to go much from home; his call was to stay at home and attend to these matters and to them. He reminded them that they would reap the fruit, for their minister would be a better man and have a better name. 'I cannot do all I would. I will try to do all I can.' He referred to three typical preachers, sketched by Dr. Murray in the *Family Treasury* for 1859 (vol. ii. p. 247). The third, who set his whole congregation to work and tried to employ the talents of his people in efforts to do good to others, was his own ideal. 'They all work, and keep always at work, and his and their influence is felt at the ends of the earth.' Mr. Rigg said that, though he had not to do so much preaching at one place, 'this is no saving to me. I must keep up with the times, and only wish I could give the fruits continuously.' Duties to the circuit would not permit this, and variety had its power and charm. He spoke of the good that would come from fellowship, of class-meetings and lovefeasts and 'lay preaching, our glory.' Those were topics of which he was never weary.

In these busy days Mr. Rigg cultivated one memorable missionary friendship. On December 3, 1857, the day before he left Southampton for Madras, Ebenezer E. Jenkins snatched—

A moment just to express, more briefly than I could have wished, my esteem for your worth and the friendship we have formed. It will, I trust, bear more fruit than the intercourse

we have had together, and of which I shall always cherish a pleasing remembrance.

Mr. Jenkins writes from Madras, May 10, 1859:

MY DEAR RIGG,—I am very thankful for the letter recently arrived from Stockport, full of news, and such as I like to know, and overflowing with brotherly love. The missionary soul lives upon these two articles of food, and is able to consume a good deal at a meal. Your Exeter Hall lecture I have read partially; my wife has read it through, and, as I consider her simple commendation equal to the applause of a *Quarterly*, I ought to gratify you when I report her warm admiration of your excellent performance. Your lecture is even better than I hoped to find it, and my expectations were not below an estimate of rare powers. The style is more that of a person thinking aloud, but thinking as well as he can, than that of an orator intending to produce an effect. There are occasional felicities of expression that made me lift up my eyes with unexpected delight.

On December 13, 1860, he writes:

Few communications from England gratify me more keenly than your Conference *letters*. Such a correspondent, at such a season, makes me the envy and admiration of my brethren.

Then Mr. Jenkins consults his friend about a volume of sermons which the principal members of his English congregation in Madras had asked him to publish as a memorial of his ministry. The expense of a small edition was to be borne by some of his hearers in India, but he wished to know whether there would be a chance of an edition being disposed of in England.

Are there Methodist readers (I speak not of outsiders) sufficient to bear the weight of a volume of sermons by a comparatively unknown and an altogether untried man?

By-and-by the *Sermons preached at the Wesleyan Chapel, Black Town*, arrived with a little inscription :

To the Rev. J. H. Rigg, from his affectionate brother in Christ,

E. E. JENKINS.

MADRAS, *Feb.* 13, 1863.

The printing, paper, and binding of the modest volume bear witness to its Indian origin, but it is a book that made a reputation.

The years spent in Stockport and Manchester were for Mr. Rigg a time of growing Connexional influence. After the death of the Rev. William Kelk, the first minister set apart as Chapel Secretary in 1854, Mr. Rigg wrote a sketch of him for the *Wesleyan Methodist Magazine*. He used all his influence to support the appointment of the Rev. John Bedford as successor to Mr. Kelk, and when he was appointed Mr. Rigg served for three years, until his removal from Lancashire, as one of the Assistant Secretaries in concert with his friend the Rev. Luke H. Wiseman. He took an active share in the extensive rearrangements and improvements then introduced into the working of the department. With Mr. Bedford he worked in great harmony. Mr. Bedford chose him as one of his companions to the Irish Conference in 1867, and proved his strong champion in many a hard fight. Dr. Rigg had to pay the last tribute to his friend in January 1880, when he bore witness that there was about John Bedford 'a manliness, a thoroughness, an intellectual grasp and general ability, and, above all, Christian character and principle.'

The service which he had been able to render to the Chapel Committee was always a source of gratification

to Dr. Rigg, and was warmly recognized by the Committee. One letter may be quoted here :

79 BRIXTON HILL, *Jan. 6, 1906.*

MY DEAR MR. HORNABROOK,

I have to thank you heartily for the very kindly and brotherly way in which you have sent me the message of your Committee, and thank the Committee for doing me so much honour in so fraternal a spirit. I have always looked back upon my early association with that noble Methodist minister, Mr. Bedford, and with the Manchester Chapel Committee, as a marked step in honour and as a privilege in training for me as a minister of our Church. The work was hard, the Committee was by no means popular with the brethren, we had to endure not a little reproach, and indeed were the mark for extensive ill-will, but all the while we were doing necessary and disinterested service for our Church and people. But I enjoyed the work ; my colleagues were fine men. In Conference, if we were attacked, we had a good defence ; and in the end the right prevailed. *You* and your co-workers have entered into our labours, and have done still more excellently than even Mr. Bedford and his predecessor, Mr. Kelk. Your laymen, too, have more than kept up the standard of their devoted predecessors.

My dear brother and friend,

Yours affectionately,

JAMES H. RIGG.

Mr. Rigg had now attained an enviable literary reputation. The editor of the *Wesleyan Methodist Magazine*, the Rev. W. L. Thornton, had long prized his contributions. He had written from—

CANONBURY, *Jan. 27* [no date].

Thank you, my dear Mr. Rigg, thank you many times ! But I exhort, implore, adjure, and all the rest, that you take

things quietly. *You are doing too much*, and your health is too precious to be put in jeopardy. When you can serve us *with comfort* and immunity from suffering, I shall rejoice.

Yours ever affectionately, W. L. T.

A later note is not less considerate and appreciative :

CANONBURY, Nov. 5, 1861.

One line, my dear sir, though scribed in utmost haste. Many thanks for your paper, No. IV. *I think it admirable*. It is, very much, the model for papers in that department: *learned*, but not pedantic; *practical* and *pious*, but not jejune and commonplace. It will, surely, do a great deal of good; and that will refresh and recompense the writer. *Every one* of your emendations I *accept* most willingly. As to a single phrase, I demur to your criticism; but no matter. *It shall be as you say*. This is most just. I have no right to foist my philological notions elsewhere. I will think of the request about these papers, and not forget Lightfoot. May every blessing attend you! I am, my dear Mr. Rigg,

Your obliged and affectionate, W. L. T.

Mr. Rigg's help was beginning to be sought after also in outside circles. The Rev. Gavin Carlyle, of Glasgow, editor of the *News of the Churches*, invites him, in April 1859, to contribute two articles on Home Missions to that journal, and also to supply him with Methodist notes. Old bills and memorandum-books supply a few details of these times. In 1861 he owed his publisher, Alexander Heylin, £12 16s. 6d. Cudworth's *System* cost him 19s. 3d., Mosheim 6s. 5d., ten copies of *Modern Anglican Theology* are set down at 49s. 2d. In 1859, among 'Books that must be bought—cheap, if possible,' we find Mansel's *Metaphysics*; Vaughan's *Hours with the Mystics*; *Extracts from Carlyle's Works* by Ballantyne, with sketch of his life; Macaulay's *Miscellaneous Works*,

two volumes; *Adam Bede*, 7s.; Lives of Carey and Marshman, 12s.; Life of Mrs. Schimmelpenninck, 4s.

Amid his growing responsibilities Mr. J. H. Rigg kept up his close connexion with the *Watchman*. On December 16, 1861, Mr. J. C. Rigg was feeling the pressure of his editorial duties. Some preacher had evidently complained to Mr. J. H. Rigg that his book had not been reviewed. The editor writes:

It seems to me that even you do not recognize that, by a penny-wise policy, the *Watchman* is under-manned, and that your brother is crushed. After reading and writing all day, I have now ten columns on which to do the duty (not of editor, for the meaning is immaculate, but) of an intelligent, grammatical Reader. I am sole editor, sole writer, and almost sole effective provider and corrector. Is there *any other* London journal that has only one man, not a single literary contributor? Is it the case of the *Recorder*? Do you not know that if I had such help—such a ‘free Church and free literature’ lift—I could extinguish this *Watchman* and his pale light very suddenly?

People judge me by our 6d., and them by their 1d.; *ergo*, we should be six times as ready and strong. But look at my position. I have to superintend so much more—I have help so much less;—the penny man has sixpenny-worth of certain literary assistance, and the sixpenny man not a farthing’s worth. There is nothing so cruel and unjust elsewhere in English journalism, and it is killing me.

Another letter, on August 7, 1862, from Mr. J. C. Rigg gives a living picture of his brother as Conference correspondent:

You began late, but, having begun, you wrote like lightning. Forgive me if I have not corrected accurately, or amalgamated deftly, or arranged logically. The best proof of having done

my best would be a photograph just now of a wizened, reddish, jaded set of originally ugly features. 'Welly' [Cheshire or Mercian for 'well-nigh'] 'done up' is my present condition.

Such a contributor could not be overlooked, and when a scheme for the Methodist newspaper reorganization was carried out in November 1862 Mr. Rigg was asked to take a share of £25. The Rev. William Arthur, in conveying this suggestion, enclosed him a cheque for that amount, and requested that the matter might be between them. Dr. Rigg afterwards became one of the directors of the Methodist Newspaper Company, and took a life-long interest in its prosperity.

At Patricroft Mr. Rigg sometimes took one or other of his children with him to a country appointment. His elder daughter remembers three of these occasions, the quiet walk home after the evening service under a starlit sky, and the few words dropped by him which went far to develop in her the religious life just awakening. She recalls very vividly his interesting, pictorial, loving, and intensely earnest preaching, and in particular a sermon preached by him at Stretford to a large congregation one Sunday evening on the text, 'A bruised reed shall He not break, and the smoking flax shall He not quench, until He bring forth judgement unto victory.' The influence of that sermon, and of the hymn read and sung after it and the closing prayer, has been with her ever since.

The family life centred largely round the mother in those crowded days. It was in Patricroft that she first began to read aloud to her three children for a little while after dinner on holiday afternoons. She opened Fairyland to this delighted circle.

Seated in a reclining-chair by the fireside, she read to us Kingsley's *Heroes* and his *Water Babies*, occasional passages from Dickens, most of Sir Walter Scott's poems, and, later on, his *Talisman* and *Ivanhoe*, Macaulay's *Lays of Ancient Rome*, and large parts of the historical plays of Shakespeare. She was an exquisite reader, and those autumn and winter afternoons, as we gathered round her chair, listening to her sweet clear voice reading from her favourite authors, laid in all of us the foundations of a reading habit and literary taste. The debt we owe to her for this alone is immense.¹

In 1863 the children were attacked by scarlet fever, and Mr. Rigg had to be called home from deputation work. The mother's strength was sorely taxed by this time of sickness, but she successfully nursed her younger daughter through a complication of fever and diphtheria which threatened to be fatal. On June 2, 1863, Mr. W. B. Pope writes :

I am deeply thankful to gather from your note that the blessed little Helen is likely to be spared to you. And what a mercy if the infection do not spread, and if poor Mrs. Rigg is raised to her strength again, without having to sing the sad song of Rachel! I grieved much at the prospect of your cheerful summer months being so darkened, as I felt almost sure they would be.

A little later he writes : ' We never know the power of our wives' fortitude till such times come.'

On July 19, 1864, when Mrs. Rigg was away from home seeking rest and change, we get a little family picture in her husband's letter to her :

We are all disappointed not to have heard from you to-day. Indeed, you have not yet told us anything at all about yourself

¹ *Caroline Rigg*, pp. 21, 22.

more than that you had arrived. *How* you have been, or *where* you have been, or what you have done we have not the least idea. Please write me a long letter. The children are good. They have not been to school to-day because of the wet. They do their Latin better and better, and Edie is really very clever with her French. If they only have a fair chance in the way of education, they will be superior scholars. They are very happy also—and that notwithstanding that I make them stick very closely to their music and work.

Mrs. Rigg returned home, but her health, always delicate, was greatly shaken by the strain of nursing. Whilst her husband was at Conference she was seized with inflammation of the liver, and he had to return to Patricroft in haste. She was only saved by medical skill and good nursing. But it was now evident that she could not remain another year in the north. She had been steadily growing weaker, and the only hope lay in immediate removal to some more genial climate. Mr. Rigg hoped that an opening might be found for him at Clifton, but Dr. Punshon was already invited, and Bristol felt that it could not relinquish its claim on the most popular preacher of the day. Mr. Rigg, therefore, decided to go to Folkestone.

There was much sympathy and deep regret at Patricroft. A valedictory meeting was held on August 22, and Dr. Hannah, John Rigg's old friend, who was now Theological Tutor at Didsbury College and Chairman of the Manchester District, came over to preside. The Rev. Benjamin Gregory spoke, and two staunch friends—Mr. Isaac Hoyle and Mr. Thomas Briggs—were present. An address was presented to Mr. Rigg with a salver and a cheque for £50 on behalf of the Barton-upon-

Irwell and Eccles congregations. The address acknowledges the honour done to Mr. Rigg and to the circuit by the presence of Dr. Hannah, and expresses earnest prayer that the change of climate recommended may result in the re-establishment of Mrs. Rigg's health. It continues :

To say that we deeply regret the severance of our connexion with you is but to express in the mildest form of language that which we wish to convey. We feel that we shall ever have cause to bless God that it has been our privilege to come within the circle of your influence. Your pulpit ministrations have been marked by the highest standard of Christian character and attainment, and in our judgement the Church which enjoys that ministry is laid under deep responsibility and obligation. . . . To efficient pulpit ministrations you have added a fervent piety, a consistent example, and a gentlemanly deportment which, in your pastoral visitations, have left an influence for good. We beg to express our high sense of the dignity, affability, and purity which have uniformly marked your character and deportment in the social circle, and to offer our respectful testimony to the beneficial influence, not less upon our Societies than upon the world at large, of an example so striking and attractive. Notwithstanding your high Connexional position, your numerous literary engagements, and the many calls upon your time and attention which those positions involve, we have found your interest in ordinary circuit duties—in our day and Sunday schools, in our Tract Society, in your own class-meeting, and in all our other local institutions—to have been unremitting and uniform.

Thus cheered, the minister and his family turned their faces to their new sphere of service.

CHAPTER V

FOLKESTONE AND TOTTENHAM, 1864-8

THE Rev. David J. Waller, who had spent three years at Folkestone, was now moving to York. He was by-and-by to become Dr. Rigg's trusted and beloved colleague at Westminster. He sent full details about the Folkestone parsonage and its rooms, and expressed his surprise and delight that Mr. Rigg was coming.

The steward [he writes] is anxious to do all in his power to make you comfortable. All the people rejoice in their good appointment. I hope some who have the power will make it *good* to you. Hoping you may spend many happy days in Folkestone.

Mr. Waller enclosed a Plan showing the places in the circuit: Folkestone, Hythe and Sandgate, Dymchurch, Stamford, Lyminge, Elham, Barham, and Stelling. On the back is a coloured map drawn to scale. This letter, and a faded little note which Dr. Rigg preserved up to the day of his death, show how his young predecessor thought of everything that might smooth his successor's entrance on his new sphere.

Forty years before Mr. Rigg's appointment Folkestone was a small and obscure fishing-town, but during the previous ten years its growth had been very marked. It had now taken rank as one of the most salubrious

and attractive watering-places on the South Coast. Its Methodism was very weak. Mr. John Holden, the circuit steward, was rather staggered by the appointment of a minister from Lancashire to Folkestone with a stipend of only £120. He says the place—

Forms a most perfect contrast to your present circuit. Our numbers in the town small, chapel poor, means quite limited, the members and congregation, *in the main*, made up of the working classes and tradesmen, having none of the great and influential so often found in the more northern circuits (one family excepted).

He heartily welcomed the arrangement, however.

I would say 'Come' by all means, for your own sake, for the sake of your dear wife, and for our sakes. We will welcome you, and, if we be poor, warm and encourage you. And your sacrifice of position and pecuniary advantage will not be all thrown away. Folkestone is one of the most beautiful as well as healthful places in England. Tell Mrs. Rigg, for her comfort, that, if the place can do anything, she has much to hope from a location here. My brother-in-law was living at Derby, and had been given up as too far gone. He settled here, and is now one of the heartiest-looking men in the place. By coming here you have it in your power to greatly serve us, Methodism, and the cause of God in general. With very little exception I think you may mould the new circuit to your hand, and, in addition, lay the foundation for a bright future for our beloved Methodism in this growing watering-place.

Folkestone had just been separated from the Dover circuit. The first preaching-room had been secured in 1827. A chapel was opened in 1831, but proved unsafe

and had to be sold in 1847. The congregation worshipped in the British School till 1851, when a modest chapel was built. This was enlarged a few years later to hold about 260 persons. For five years it had been much too small. Every seat was let, and visitors had to be turned away, as there was not room even for the families of regular attendants. For three years meetings had been held to promote the erection of a new chapel. Mr. Arthur, who had often visited Folkestone for the benefit of his health, was one of the earnest supporters of the scheme. The Dover circuit, however, had many burdens, and a site could not be secured. 'Discouragement had settled upon all, and apathy was succeeding to discouragement.' Before Mr. Waller moved to York £500 had, however, been given, or promised, towards a new church. Mr. Rigg threw himself into the scheme, which he saw was necessary to redeem the circuit. It had 330 members in town and country, with two married ministers to support. The new minister was able to overcome one difficulty, long insuperable: a splendid freehold was secured on Grace Hill. It was no easy task to provide £4,000 for such a scheme. Plans were prepared by a local architect for an attractive building to seat 900, with complete school premises. The Watering-places Fund made a grant of £700, and a bazaar was arranged for August 1865. Friends from all parts of England rallied round the minister and his people. Mrs. P. B. Hall exerted herself on behalf of her old friend. She invited Mr. Rigg to Ellerker House, Richmond, to talk over his bazaar, spoke to London ladies, and helped to arrange for a committee meeting at the Centenary Hall. On January 17, 1865, she writes :

Mr. Arthur seems quite delighted with the improved spirit of the Folkestone people. I think your going there was a Providence.

In March she is still more enthusiastic :

We shall get on, you will see. Such enterprise and untiring diligence as yours always meets with its reward.

Mrs. Farmer, Mrs. P. B. Hall, Lady Lycett, Mrs. William M'Arthur, consented to become patronesses of the bazaar. Mr. and Mrs. J. E. Vanner and other friends came from London and Lancashire to assist or sent liberal help in goods and money. The Rev. William Arthur gave £52 10s., Mr. James Budgett sent £25 as a first subscription, Mr. R. B. Brierley £25, Mr. T. Briggs £25 ; £600 was raised by the bazaar, and £300 by a smaller sale.

Dr. Hannah assured Mr. Rigg on May 8, 1865, that he would not have occasion to regret his appointment in view of the services he would be able to render 'in a place which seems likely to rise into no small importance.' He preached in the new chapel about Easter, 1866, bringing £50 from Mr. James Heald and his sister with the message, 'Please offer our united kind regards to Mr. and Mrs. Rigg, and say I appreciate his generosity to the object he has taken up and laboured to promote.' John Scott, William Arthur, W. B. Pope, Richard Roberts, and Newman Hall also came to preach. Dr. Rigg's daughters still remember the effect produced by Mr. Arthur's searching sermon on the Sins of the Tongue. The Rev. G. W. Olver, once his father's colleague, and afterwards his own, sent a contribution towards £150 which Mr. Rigg had promised to raise. 'The amount is small,' he

writes, 'but the pleasure is great.' The chapel was opened free of debt, and was a success from the first.

Folkestone was Dr. Rigg's only superintendency, and its Wesleyan church was the only one that he had ever built. He never ceased to be grateful for the opportunity to carry out this difficult and much-needed piece of work. The growing prosperity of Folkestone and the strength of its Methodism gave him real pleasure to the end of his life. The Methodists of the place warmly reciprocated his affection. They gratefully acknowledged their debt, and always welcomed him when he visited the town. On July 25, 1874, when she was staying at Folkestone, Mrs. Rigg wrote :

Mr. Holden said he enjoyed your sermon very much on Sunday morning. It was like one hard-working man talking to another. His better half laughed, and said it was the father come back again to look after his flock ; it was quite a treat.¹

All this greatly encouraged and pleased Dr. Rigg. Better still, the Folkestone Methodists made their chief chapel the centre for extension schemes in town and country. A memorial service for their first superintendent was conducted by the Rev. David Young in May 1909.

The three years at Folkestone were a time of strenuous labour. The pastor's busy pen supplemented his modest allowances. In 1865, at the request of Dr. W. G. Blaikie and Dr. Guthrie, whom he was assisting to edit the *Sunday Magazine*, Mr. Rigg wrote two papers for its columns on 'The Authority and Object of the Word of God.' By some oversight, M.A. had been added to his name. In apologizing, Dr. Blaikie

says, 'I wish we could get a D.D. for you in Edinburgh. I think it *quite possible* in the course of a little time.' The friendly purpose was, however, anticipated, for in 1865 Dickinson College, in the United States, conferred on him the degree of Doctor of Divinity. The college was founded about 1784 and named after John Dickinson, Governor of the State of Pennsylvania. It afterwards passed into Methodist hands, and is now very prosperous. Many of the best scholars and ministers of the Methodist Episcopal Church have been educated there.

On September 30, 1865, Dr. Blaikie writes :

Allow me to congratulate you on your title—the only regret is that it mars a project I was cherishing of getting, or trying to get, one from a Scotch University.

Next year Dr. Rigg wrote three articles on 'The Sabbath.' Scotch views on this subject were not very acceptable south of the Tweed, so that Dr. Guthrie welcomed the proposal. Dr. Blaikie says : 'Your papers will not have to contend with a prejudice, and your programme is moderate, and so good in every way.' The articles on the Sabbath afterwards formed the basis for 'an evangelical, and, in the best sense of the word, liberal book' on that great subject.

In his second year at Folkestone Dr. Rigg became Chairman of the Kent District, and devoted himself with zest to the duties of that office. His own circuit had many village Societies, and his sympathy with them was unailing. He welcomed every opportunity to assist a village congregation in any building scheme or other effort to promote the work of God. The two years in which he was Chairman of the Kent District were a happy preparation for the memorable service he

was to render in the Second London District. He was a strong and constant friend to the younger ministers of the District. One of them still remembers gratefully how Dr. Rigg interposed when his Book List was read. Grindrod's *Compendium* was in it, and caused some amusement, but Dr. Rigg was quick to point out how proud and thankful the ministers should be that a probationer was studying a standard work on the constitution of Methodism. That defence confirmed the young man's tastes and made him gladly pay his own expenses that he might attend Conference and keep in touch with all its activities.

Dr. Rigg still continued to be his brother's chief ally at Conference time. Mr. J. C. Rigg tells him, 'You have done excellently and exuberantly, and alone you have done it all.' He turns to him in many difficulties. On September 26, 1865, he writes :

I am sorry to infest a new Chairman of District and D.D. But just will you? The last number of the *London Quarterly* I gave to —, who obliged me with such a harum-scarum notice that, in respect to the Review and ourselves, I suppressed it. Won't you give me a few lines on this October number?

On January 27, 1866, when he and several members of his family were suffering from a kind of ophthalmia, he begs his brother to supply him with leaders for the next two weeks.

For a subject, I suggest Pusey's attempt to unite with Rome, taking as a recent text his letters in last Wednesday's *Guardian*, which will be reprinted in our next number, and which I enclose. With this topic, could you not connect the *supposed* Government plan, certainly favoured by the *Times*,

for endowing the Romish Church in Ireland? Certainly, it would be a step towards Pusey's ideal. I send something about this also. But, while objecting to 'levelling down,' for pity's sake don't yet write about Social Reform and compulsory purchase of land; though I am more than half of your mind.

His desk diary for January 1866 shows how full Dr. Rigg's hands were with the Chairmanship, the Folkestone Chapel scheme, his literary work, and teaching Latin to his son and his two daughters. On Tuesday, January 2, he begins an article on Pusey. Mr. Bedford requests an article on Chapels for the *Watchman*. There is a tea-meeting at Folkestone. On Wednesday he attends the Quarterly Meeting at Sittingbourne and dines with Mr. Hodgson, the circuit steward. On Thursday he is at Rochester for a District sub-committee; in the evening he dines with Mr. W. M'Arthur in Brixton. Friday is spent in business in London. The Saturday entry is:

Home again; wrote fourteen letters; made calls; prepared somewhat for to-morrow. Sunday, January 7—Great day; morning heard Kilner preach; afternoon conducted Covenant Service and Sacrament; large company (120); preached to the young at night; Lovefeast (130); glorious day. Monday, 7—Tired; walk with children; many callers; Miss Armstrong; Mr. Cassy; latter about Sandgate business; wrote six or seven letters; wrote long letter for *Watchman* about the circuit and chapel; addressed Miss Armstrong's fishermen in public-house saloon on quay; prayed at united prayer-meeting and partly led it; supped with Holden; home late.

The Rev. John Kilner, who had done noble service in Ceylon, lived for a year in Folkestone, where he and his

family were a great help to Methodism. Edmund Rigg, Dr. Rigg's younger brother, went out from Folkestone, and became, in his turn, one of the Methodist leaders in Ceylon.

No public labours or literary engagements could make Dr. Rigg forget his duty to Methodist friends and visitors. The Rev. Michael Coulson Taylor, who spent some time at Folkestone in December 1864, wrote to John Scott on October 20, 1865: 'We are disposed to envy you Dr. Rigg's visits. He was so truly kind and brotherly that we enjoyed his society greatly, and we owe him much for his solicitude and attention.' Dr. Rigg said: 'I never more enjoyed the conversation, nor admired the temper of any man.' Benjamin Hellier, who wrote the *Memoir of M. C. Taylor*, told Dr. Rigg: 'Your kindness to him at Folkestone touched him very much, and I never heard him speak of anything with more hearty gratitude. He referred to it very often.'

Dr. Rigg was not without faithful friends who feared lest he should wear out his strength. Dr. Rule writes on March 15, 1866:

I sincerely hope never to see you die. I ought not. You ought (God willing) to survive me long, but what with writing a book, building a church, working hard in circuit, 'cherishing' wife and children as we know you do, and preaching about the country to boot, how your brain is to last sixty years is to me a mystery. I know what *I used* to do, but I am learning wisdom, and therefore may assume a sort of authority to give advice. What that advice would be your own *senses* tell you.

In 1866 Dr. Rigg was elected a member of the Legal Conference with Thomas Vasey, G. T. Perks, and

Gervase Smith. In returning thanks, he gave a little epitome of his life-work and his principles of action which still has interest.

Circumstances led him [he said], especially at the time of their last great agitation, to apply himself to the study of the principles of their Methodistical constitution, and that study seemed to teach him where Methodists must stand firm and where Methodism would allow expansion. One result had been, so far as he was concerned, to lead him more and more to value that broad basis that Methodism gave, both to ministers and laity, and that susceptibility and continual adaptation to the spirit of the age, which was perfectly consistent with their fundamental principles. The advantages which he received at Kingswood School—advantages which, he supposed, were not to be excelled in any school in the kingdom—prepared him for certain studies, theological and otherwise. He had striven along with those studies, and by means of them, to learn how to use, in preaching the gospel, great plainness of speech. He had also been called upon to take part in the business of that Connexion to an extent far beyond what was pleasant or congenial to him; but he had done it on this principle, that the business of Methodism was part of the duty of every minister of Methodism, whatever his tastes might be. In all, he desired to be a Methodist indeed. He believed in Methodism as one of the independent Churches of this land; friendly with all, owing allegiance to none.

At Folkestone Dr. Rigg found a congenial spirit in the Rev. Robert C. Jenkins, Rector of Lyminge, afterwards Hon. Canon of Canterbury. He was a true friend and neighbour to the junior preacher of the Folkestone Circuit who was stationed in his own village, and rejoiced in the prosperity of his work as much as he did in his own. A sheaf of letters shows how Canon Jenkins followed Dr. Rigg's course, and rejoiced over all

his distinctions after his friend became Principal at Westminster. He writes :

Nothing gives me greater pleasure than to hear from you or of you, for, though you speak of me all too kindly, viewing me (as a dear late friend, Canon Tate, used to say) 'through a Claude Lorraine glass,' I can truly say that I deemed it always one of the happiest of my privileges here to see you, though we were too distant even when comparatively near. I congratulate not only Mrs. Rigg and yourself, but also the Wesleyan body, on the very important office you have received from them, and which you are so singularly qualified to fill. In Westminster you will doubtless be brought into immediate contact with some of the most interesting and eminent of the clergy of all denominations, including my old friend and correspondent the Dean, and the 'children of the Abbey,' and though last, not least, an excellent Congregational minister with whom I became acquainted at Folkestone, Mr. Samuel Martin, with many others.

As to union among the Churches, Canon Jenkins says :

I have always maintained that all amalgamation must be by chemical affinities, so to speak, and not by absorption. The life of religious bodies is in their individualities, their characteristic excellences; and, while Wesleyanism carries on the principle of organization and subordination so as to approach the Papacy in its power of association more nearly than any Protestant communion in the world, the Church of England, as a national Church, and according to the tendency of the national mind, has carried out individuality to such an extent as to give it almost a fragmentary character. Whether those principles can possibly be so reconciled as to produce in future ages some kind of closer communion is a problem for the future to solve. At present our contributions must be more in the way of Christian and social intercourse, and, above all, in

the resolute maintenance of a real equality among all believers, and between the authorized ministry of every Church.

Canon Jenkins was a correspondent of Pusey and Manning, and sends Dr. Rigg on December 5, 1864, a copy of a letter which he had written to Dean Stanley in reference to Jowett :

With the greater part of this (to my surprise) he concurred. He considered that my mistake, like that of the *Quarterly* reviewer, was to imagine that Jowett has any system of theology whatever. In fact the new school seems to lose everything in order that it may hunt it up again, pulling to pieces all that is ancient and universally received in order to see how it can piece it together in some other form.

In December 1869 he tells Dr. Rigg about his installation as Honorary Canon of Canterbury.

All I have done to justify it has been my zeal for the cause of the Reformation, and my special endeavour, in my humble sphere of action, to insist on and maintain the position and the rights of the Nonconforming bodies, who, according to our own Article, are true Churches, possessing every requisite there described to enforce their claim. When the good Archbishop was with me here I spoke much on the gratifying union which had so long subsisted between myself and the Wesleyan body here—and the prayers which were offered up in the chapel here, as well as the church, are known and duly estimated both by himself and Mrs. Tait, to whom I mentioned them.

In February 1870 Canon Jenkins says :

Dr. Pusey's last Eirenicon has perfectly astounded me. I wrote to him to point out its gross historical errors, but he has not condescended to reply, though generally our correspondence is most amiable. Dr. Newman is honesty itself compared with the Regius Professor.

On March 16, 1871, he writes that he has had a most interesting interview with Archbishop Manning in London.

He showed me some of his rarest relics (!) and discoursed certainly with a great charm of conversation. He gave me a book of his containing his 'Relations of England to Christianity,' which is so truly hideous a picture of a distorted mind that one can hardly read it with patience. He was good enough to tell me, however, that he 'looked upon me as a worthy antagonist, as I brought facts and reasons to support all my views, which his other opponents did not.' Most forcibly did the picture of the apostle of the results of a loss of the 'love of the truth' come into my mind, and the 'strong delusion and belief in the lie' that so inevitably follows. For never did I see a really amiable mind by nature so painfully perverted.

In 1879 the Canon reports that he has been having 'a most charming semi-controversial correspondence with the Bishop of Winchester (Dr. Harold Browne), on the supremacy and perfection as well as the perspicuity of the Scriptures on all points needful for salvation.' The bishop had maintained that 'Wesleyans believe that salvation is only by assurance of salvation,' and said, 'It is certain the Wesleyans hold sensible assurance essential to justification, and that they die in despair if they cannot attain to it.' Canon Jenkins, who had personally known, or intimately corresponded, with six Presidents of the Conference, and through his old friends the Farmers, and others, had been acquainted with many more, strongly dissented from this statement, and appealed to Dr. Rigg for his opinion on the subject. He reports: 'I have sent the letter so entirely corroborating my views to the bishop, telling him that you knew

more of the history of the Wesleys and of Wesleyanism than any man in England.' Dr. Harold Browne was greatly interested in the letter. He said:

I quite agree with the view which Dr. Rigg takes on 'the peace of God' and 'joy of the Holy Ghost,' and I very greatly regret that the severance of the Wesleyans from us has somewhat obscured that side and phase of Christian faith in the Church. Christians should never separate from one another, but hold all together, tolerating in each other all that is not true heresy and letting the different sides of truth which will be put prominently forward by different minds and schools balance one another. We should all be the better for such tolerance and such weighing.

The bishop himself assured Dr. Rigg in 1880—

That the body of Christians to which you belong is one of whose members I at one time saw a great deal, that I had ever a great respect for them, and that I have ever deeply regretted that there is any separation between us.

Canon Jenkins was in hearty sympathy with Dr. Rigg's apprehensions as to the trend of opinion and practice in the Church of England. In 1895 he writes:

I am reading with the deepest interest your *Oxford High Anglicanism*, and with entire concurrence. My knowledge of the leaders of the Movement—for I enjoyed the intimate friendship of Newman and Manning, and corresponded at various periods with Dr. Pusey—constitutes me a kind of *testis oculatus*, and I was (as it were) behind the whole Movement from the beginning. . . . In (I think) 1836 I published my *Defence of the Eucharistical Doctrine of the Church of England*, in opposition to Wiseman, whom some years after I knew personally, and for whom I had a sincere regard. His peculiar grace and gentleness of manner attracted

more converts to Rome than even Newman or Manning. I think that your view of Pusey is just and accurate. His religion was the result of the bitter Calvinism of his ancestors, which was in a manner petrified into sacramentarianism. . . . Passing on to Newman, what a contrast! Keen controversialist, though like Pusey dishonest in his quotations, he was nevertheless so gentle and so lovable. I can never forget the day I spent with him at Edgbaston. I had corresponded with him for many years, but had never known him personally—and, oh the charm! We got on many controversial subjects, but what amazed me most was his absolute ignorance of the history of the Papacy in its later stages. When I dwelt upon the horrors of the Carafa, the Ghislieri, and the Pamfili Papacies, not to speak of the Borgia, he seemed to draw back in a kind of shudder. Manning had the same ignorance and the same terror. He said to me once, after I brought the horrors of the Vatican before him, 'My only comfort is that I believe in the Holy Catholic Church,' to which I rejoined, 'But what if it is *not* holy?' But the enlargement and enlightenment of Manning's views as he came towards the close of his life was very beautiful to witness. In one of his last letters to me he wrote that he was weary of controversy, and added, 'Peace be with all those who love the Lord Jesus Christ in sincerity.'

In Folkestone Dr. Rigg edited Miss Rumbold's defence of her father, Sir Thomas Rumbold, from the attacks made upon him for his administration as Governor of Madras in 1778-80. Miss Rumbold undertook an exhaustive study of all the evidence, and her manuscript, on the judgement of such a competent critic as Mr. Marshman, the Indian judge and historian, effectively cleared her father's memory from the charge of corruption. Miss Rumbold died on February 1, 1867, the day after she had read Mr. Marshman's published vindication of her father. At her wish and the urgent request of the family, Dr. Rigg undertook to edit her manuscript,

and the volume was published by Longmans in 1868. Sir Thomas had been held up to popular odium as one who had not rendered needful help in the Mahratta War, and whose high-handed and impolitic administration at Madras had precipitated hostilities in the Carnatic. He was formally censured and dismissed from the service of the East India Company in January 1781, and was arraigned before the House of Commons for grievous misconduct. The Bill of Pains and Penalties was, however, dropped, and Sir Thomas retained his seat in Parliament. Colonel Wilks revived the accusation, and James Mill gave currency to it. The whole accusation was proved to be unfounded. Dr. Rigg's skilful editing of the manuscript earned the lasting gratitude of the Rumbold family.

Whilst at Folkestone in 1866 Dr. Rigg published his *Essays for the Times on Ecclesiastical and Social Subjects*. It consisted for the most part of articles from the *London Quarterly* on 'The Relations of Methodism to the Established Church'; 'The Puritan Ancestors and High Church Parents of the Wesleys'; 'Kingsley and Newman,' 'Pusey,' 'Pauperism,' 'Land Tenure,' and a closing 'Essay on National Education.' This large octavo of 540 pages was published by subscription, and was favourably reviewed, but it was not the kind of volume to be popular.

The *Contemporary* for May 1867 had a review by the Rev. H. S. Fagan, M.A., extending to thirteen pages. He examines and criticizes various positions in the *Essays* which 'deserve attentive study.' Dr. Rigg is 'throughout temperate, and sufficiently wide-minded to appreciate others, and to make his remarks on them worth listening to.' Mr. Fagan is especially grateful to

find a faithful observer of those social questions in which all are deeply interested. The whole article shows how much the book had been appreciated by this acute and broad-minded clergyman.

Miss Farmer writes: 'I have just read your *Essays*, which are much more readable than your books generally! I saw several copies at Mr. Kay's, wherefore I held my peace.' Miss Farmer died next year, and on December 9, 1867, Miss Elizabeth Farmer sent Dr. Rigg £25, which had been bequeathed to him by her sister as a final mark of good-will.

Folkestone was in some respects the most delightful and successful of Dr. Rigg's circuits. It was a time of growing honour. His Chairmanship gave him a position of influence in the Conference and the District. He received his degree of divinity in 1865, and in 1866 was elected a member of the Legal Conference.

Miss Rigg says:

After Guernsey the period of circuit activity which brought him most unalloyed pleasure in the retrospect was his three years' sojourn in Folkestone. He was tremendously busy throughout those years, but the work was thoroughly congenial; it was varied, it was successful, it called forth his powers of organization, and it deepened his spirituality. He always loved country places and small village congregations, and he found his long walks and drives and rides—for he sometimes hired a horse and rode to outlying places, while to others he walked, or was driven some distance by one of his Folkestone friends and walked the rest of the way—most helpful in opportunities for prayer and quiet meditation. Dymchurch—fifteen miles out along the coast—was the most distant appointment, and in later days he was fond of telling of his experiences on the long solitary walk back for a considerable part of the distance after preaching and meeting

the class for tickets. At that time there was no public means of communication between Folkestone and this small fishing-village.

His Society class in Folkestone was a great joy to him; it numbered over forty members, and the attendance at its weekly meetings was always very large. He rarely missed taking the Tuesday service himself. Some of the most faithful and helpful of his shorter sermons were preached on those evenings. But on an average on three nights of every week (exclusive of Sundays) he was away in other parts of the circuit, and did not get home till quite late. As his children look back on the Folkestone days they recall a period crowded with occupations of all kinds, which made a walk with their father a matter of very rare occurrence.

His people gave him a gold watch when he left them, bearing a suitable inscription, and it was a great grief to him when, after a coach ride in Switzerland, about 1895, he found his chain hanging loose and his treasured watch gone for ever. During his last holiday at Folkestone in 1907 he wrote: '*My* chapel it is a pleasure to worship in; the service is very sweet.'

At the Conference of 1867 there was a proposal that Dr. Rigg should go to Glasgow, and his wife seems to have been much drawn to it.

You say Mr. ——, amongst others, spoke against Glasgow for us. I have a strong impression that that man is our evil genius. I wish you would leave off consulting him.

Mr. Kilner had hinted that her husband was sacrificing himself for her. Mrs. Rigg adds, with a little feeling:

I believe you are becoming infatuated about climate. A more trying climate than this has been to me all the springs could not be. Yet you see I survive it. Do cease to think about

me. I have always been delicate and giving false alarms all my life.

Dr. Rigg was appointed to Tottenham, in the Stoke Newington Circuit, with his old friend the Rev. Theophilus Woolmer as his superintendent, and the Rev. Josiah Banham as his junior colleague.

Two letters received at Tottenham deserve a place here. The Rev. William Arthur wrote :

OXFORD, *Mar.* 31, 1868.

MY DEAR RIGG,

My plan of work is laid down and must be kept. It admits of no turning aside for periodical writing for a long time to come.

Here I have [seen] a little of some of the leading men, and heard a little of methods and results. I am astonished at the tone of liberality on personal topics of a political or denominational character. After twice dining at University College, under the High Church auspices of Mr. Mudd (who sought me out), I was there a third time on Goldwin Smith's invitation, who also had called unasked. At his table were all sorts, except the sort of which not one has come across me—the old Evangelical. To-night I am going to dine with very High School men at Magdalen. A Fellow named Bramley invites me. Liddon has interested me more than any other man whom I have privately met.

Yours affectionately,

WILLIAM ARTHUR.

Dr. Punshon, who was about to leave England for Toronto, sends the warning of a true friend on April 7, 1868.

I regret, on some accounts, that I shall not be by your side during the next few years. So far as I can see, our views of policy are very much agreed, and I look forward to the time

(not distant) when you will lead the Conference in which you are already a power. Forgive a friend who admires you very warmly if he tells you that the only thing needed to hasten that day is that you do not spend too much of your power in Conference when other men could do the same work as well. The *leaders* are in the reserve, and there is great virtue in what Curran called a few 'splendid flashes of silence.'

Tottenham did not suit Mrs. Rigg's health after the fine air of Folkestone. The year spent there was, however, a happy time save for one great sorrow. Mr. J. C. Rigg had come over on Thursday, June 4, 1868, to talk to his brother about his prospective appointment to Westminster, and had seemed in his usual health. Next day he had an attack of heart failure, and died before midnight, in his fifty-third year. He was tall and slender, sensitive and retiring, a man who rather shunned company, yet had rare conversational powers and a noble nature. His half-brother was in many respects a contrast to John C. Rigg. He was framed for public life, with a strong frame, a massive head, a strong will, a keen relish for debate. Each brother was a complement to the other, and their lives had been a fruitful partnership. Dr. Rigg had to preach at Tottenham on the Sunday after his brother's death, but was so much distressed that he entirely forgot one of the divisions of his sermon. John Rigg had done notable service as editor of the *Watchman*. Mr. J. S. Budgett wrote: 'I knew the especial absence of self-assertion in your brother, as well as his faithful and self-denying devotedness to the interests of Methodism.'

Dr. Rigg spent twenty-three years in circuit life, and he was a circuit minister at heart to the end. He had had wide experience of Methodism in great manu-

facturing towns, seaside resorts, and country towns and villages. He loved every phase of it, and threw himself heartily into every form of circuit activity. He did not do the work of others, but he tried to do his own faithfully in every particular. He always enjoyed his Society class, and conducted some successful Bible-classes. He was interested in everything and everybody. He loved to preach, and had a simple and easy mode of address which made him a favourite with homely people. His time was crowded with many duties, but he never neglected the sick, and was always glad to share the social life of his flock. There was no aloofness about him. He was never more at home than when he had children around him. He was recognized everywhere as a man of large views and catholic spirit, who worked happily with members of other Churches whilst maintaining the dignity of his own. His people felt that their minister was known and honoured far beyond his own communion, and his growing reputation made them the more proud and thankful that he was their own minister and friend.

BOOK III

THIRTY-FIVE YEARS AT
WESTMINSTER

IN still another respect the Methodists were like the early Christians at Jerusalem. They began as a society within a Church, and only by degrees did they acquire a special and independent organization. As the apostles appointed deacons, so Wesley appointed stewards and leaders, just as need arose, and according to the indications of Providence. The whole Methodist economy unfolded in this way, as did the organization of the early Church.

Thus the economy of Methodism is a vital product, an organism which has grown by virtue of the life within, and is accordingly a true index and a fit vehicle of all the spiritual activities which are necessary to its integrity and its efficiency. It can never, however, create, however it may be fitted to develop, that inner life. On the contrary, if that life decays and fails, this highly developed and organized economy will prove a cumbrous burden, and will rather hasten than hinder decline. As yet God's Spirit has not left us. On the contrary, in many respects our forces seem to be greater and better marshalled than ever, and our spirit and vital energy not inferior to what 'we have heard with our ears and our fathers have told us' of the days of old. Nevertheless, may the Lord help us to be both zealous and humble! May we repair to the fountain-head for truth, and light, and life! May we seek our inspiration where the apostles found theirs, from the doctrine of Christ and the Pentecostal Spirit! May we remember the warning word, 'Let him that thinketh he standeth take heed lest he fall'; and remember also that 'the foundation of God standeth sure, having this seal, The Lord knoweth them that are His, and let every one that nameth the name of Christ depart from iniquity!'—Dr. RIGG's official sermon, August 4, 1878: 'The Primitive Fellowship a Jerusalem'; *Discourses and Addresses*, pp. 128-9.

CHAPTER I

PRINCIPAL OF WESTMINSTER TRAINING COLLEGE

IN July 1868 Dr. M'Cosh, who had resigned the Professorship of Moral Philosophy in the Queen's College, Belfast, in order to become President of Princeton College in America, was anxious that Dr. Rigg should become his successor at Belfast. He had greatly appreciated the critiques of his own books in the *London Quarterly*, and felt that the man who had written them would worthily fill the chair which he had vacated. The Education Committee had, however, already nominated him for Westminster and Dr. Rigg replied: 'Of course, I cannot allow myself to be put in nomination. I am bound to Methodism and my own Conference.'

The Rev. John Scott, the first Principal of the Westminster Training College, died in January 1868. He had made a profound impression on all who were brought into contact with him in official and governmental circles. Sir R. R. W. Lingen (created Baron Lingen next year) wrote to Dr. Rigg from the Treasury, July 29, 1884:

Your pamphlet interested me because it called to my mind one of the most eminent of your predecessors, the Rev. John Scott, of whom I saw much. Like many other great Nonconformist divines, he was a statesman as well as a theologian.

He had grown to be so, as others had, in their long association with the old Whig party in the struggle against civil disabilities on the ground of religion—a better and wiser man I never met, so far as I had the means of judging. It may interest you to hear a story of what I witnessed more than thirty years ago. Mr. Scott came with a Wesleyan deputation (I forget about what) to see the Lord President, Lord Lansdowne, grandfather of the present Governor-General of Canada. There was much difference of opinion, and the old lord was always, on such occasions, a model of polished and courteous fairness. But I don't think he surpassed the grave and simple dignity, or the measured and weighty words, with which Mr. Scott held his own. I am rather vexed with myself that I cannot with certainty recall the subject of the conversation, for in the bearing of two eminent men, so unlike each other in many respects, it made a deep and lasting impression upon me. I think it was the delicate subject of grants to Roman Catholic schools, and how far the Wesleyans could go shares ; but I am not sure.

Dr. Rigg's appointment as Mr. Scott's successor had been mentioned in August 1866, when his wife wrote : ' I am pleased to hear that there is a prospect of your getting to Westminster when Mr. Scott leaves, if it would meet with your approval and suit your taste.' After Mr. Scott's death the Rev. William Shaw filled the vacancy until Conference, when Dr. Rigg was unanimously and ' very heartily ' appointed Principal. His name was proposed by the Rev. William Arthur, who referred to Dr. M'Cosh's wish that Dr. Rigg should succeed him in Belfast. Mr. Arthur held that Dr. Rigg ought to be placed in a position where his influence would be felt on thought and education. The Rev. John Lomas seconded the nomination. The *Methodist Recorder*, in referring to the appointment, said ;



THE WESTMINSTER TRAINING COLLEGE.

There is not a man in England more profoundly versed in the great educational question, or more able to state and defend his views, in any company, and upon all occasions whatever; and we confidently anticipate the most important results from this appointment, in various ways affecting the future of our religious body.

All this was truer than any one then dreamed. There were many important changes and appointments at this Conference. Mr. Arthur went to Wesley College, Belfast; Dr. Osborn left the Mission House to become Theological Tutor at Richmond; John Farrar became Governor at Headingley, and Daniel Sanderson at Richmond. Benjamin Gregory was appointed Editor with Mr. Frankland, Luke H. Wiseman followed Dr. Osborn at the Mission House, H. H. Chettle was made Governor at Woodhouse Grove School, and John Harvard at Wesley College. Mr. Hugh Price Hughes was allowed to remain as a student at Richmond for a fourth year.

Dr. Rigg's appointment was heartily welcomed. His old friend, Mr. J. Robinson Kay, told him :

You succeed a man of most eminent ability, who has long distinguished himself by the very able manner in which he discharged the duties of Principal of the Wesleyan Normal College at Westminster. I hope your success will be equally eminent, and, if possible, more so.

The great educational authority, Sir James Kay-Shuttleworth, First Secretary of the Committee of Council on Education, wrote to Dr. Rigg on February 21, 1868 :

Our dear friend is no more. I most deeply lament his loss. I hear that you will succeed him in Westminster. I have no

doubt that this is the right appointment, for your heart is in the work, and you have studied its relations.

William Arthur, who had just been appointed Principal of Wesley College, Belfast, sent his blessing on August 28, 1868:

May God go with you to Westminster! Put on special care in the domestic department. It was there all doubts turned and all arguments of opponents. You have not a Scott on whom—as I do—to devolve all that.

The reference is to Dr. Robinson Scott, Theological Tutor of the College, who was Mr. Arthur's right hand at Belfast. The hint from his friend was not thrown away. Dr. Rigg knew that small business details were not his forte, and he made his House Committee responsible for such matters, to the great profit of the College.

In other respects he was well prepared for his duties, both by personal experience and careful study. One of the papers in his *Essays for the Times* dealt with the subject of 'Popular Education.' He believed strongly in maintaining the voluntary principle wherever it was possible, but held that it could not cope unaided with the needs of the nation. He sketched out a plan for combining voluntary and municipal agency under Government control on lines very similar to those ultimately laid before Parliament by Mr. Forster.

Dr. Rigg's position now brought him into the forefront of the educational controversy which was opening. Methodism had a vital interest in this question. It began to take its part in national education in 1843, when the Conference resolved that it was expedient to

enlarge its operations by 'the formation of week-day schools in every circuit wherever it is practicable.' The Centenary Fund had already appropriated £5,000 for Wesleyan day schools, and when the Government proposed to make liberal grants towards training colleges for teachers, Methodism built its own college in Horseferry Road, Westminster. John C. Rigg was present when Mr. Farmer laid the foundation of the Normal and Practising Schools there on September 27, 1849. There was a breakfast-meeting at eleven, the stone was laid at three, a tea-meeting followed at five. The College was opened the same year, with the Rev. John Scott as its first Principal.

Dr. Rigg entered on his work at a critical time. The year after his appointment the National Education League was formed. Its fundamental principle was that education should be free. Dr. Dale at first refused to join the League, as he had reached the conclusion that a national system of education should be enforced by compulsion, and paid for with public funds. Some months later, however, he waived his scruples and joined the League. Dale's principle was that secular instruction should be given by the School Board, religious instruction by the Churches. The League accepted Bible-reading without note or comment in its programme, and Dale assented, though he persuaded himself that the Bible was thus admitted not on religious grounds, but as a great English classic. His son says that this concession afterwards caused him shame and humiliation. When School Boards came into existence the League abandoned its principle of Bible-reading without note or comment, and arranged that religious bodies should have access to the schools, and should give religious

instruction by their own teachers and at their own cost. This plan broke down as the schools multiplied, and the Birmingham Board then declared itself in favour of Bible-reading. Dr. Dale opposed this resolution, but it was carried by the Chairman's casting vote.¹ The National Education Union, with its head quarters in Manchester, was the antagonist of the League. This brief statement will throw light on some features of the struggle in Methodism.

Amid these controversies Dr. Rigg had his own domestic anxieties. He writes from the Hull Conference in 1869:

I am unspeakably anxious for dearest mamma to get away to the seaside. Pray all of you combine in a common conspiracy to force her to take you all away.

Dr. Jobson made a capital speech on his election [as President], and last night preached an extraordinary sermon, full of pathos and power. In our square pew here is, on my left hand, Mr. Olver, while on my right are Mr. Vine and Mr. Clulow.

That square pew had to exercise unceasing vigilance. A committee of more than two hundred and fifty ministers and laymen was appointed in view of the forthcoming Education Bill. It met in November, before Mr. Forster had introduced his measure into Parliament. In May 1870 there was a three days' discussion of the Bill itself. Dr. Rigg's chief anxiety was due to the position taken up by his oldest and dearest ministerial friend, William Arthur.

He had already been in close communication with him. On December 10, 1868, Mr. Arthur urges, 'Set every one on the watch against denominational education

¹ *Life of R. W. Dale*, pp. 266-83, 475-86.

in Ireland. It would be worse than endowing the priests.' A letter dated October 23, 1869, sets out Mr. Arthur's position with much clearness.

I am *greatly* concerned as to the articles in the *Watchman* on education. They amount to an attempt to commit us fully to the 'Union' and its programme. The more I think the deeper becomes my conviction that any such step would be very shortsighted. The denominational system is friendly to Popery and to High Churchism, and shuts up Methodism to certain localities. If perpetuated it will destroy our agricultural circuits, and will proportionally train the agricultural population to anti-Protestant feeling.

The schools for all is the thing to go for. If we do so it can be carried, and the reading of the Bible publicly in the school too, with separate religious teaching at set times by ministers of different denominations. This is in the teeth both of Secularists and High Churchmen, yet takes the best parts of both the League and Union schemes. Such a system would give us a fair chance of holding our own in Cornwall and other large and poor populations. It would open to our influence schools wherever we had ministers. It would effectually baulk Tractarian and Romish claims. It would open the way to a pervasive influence of Methodism, such as the denominational system never can give. It would relieve us of heavy financial claims. We could still train our masters, and their quality would ensure their success in the National Schools. In any feasible settlement we are sure to be justly dealt with. But to go in for 'supplementing the denominational system' and for making State aid to education in some sort analogous to out-door relief is not only short-sighted, but a public wrong. The nation will have schools; ought to have them free; and in time will. We may hinder it long enough to secure the final triumph of the secular principle; but, if we go for the interests of all, we shall best promote our own. If not, we shall suffer.

Two days later he writes to the same effect.

With a system of free schools, our Educational Department, instead of being a sectarian, fighting or rather skirmishing on certain points, would be a powerful working Methodist agency, clerical and lay, all over the country. It would reach every circuit, it would call out those resources which Methodism is rich in, even when poor in money or influence, and would succeed in putting our people everywhere in possession, not only of perfect immunity from disabilities and proselytizing influence, but of considerable influence on educational boards and so on. Even if I stand alone I shall go for the course I believe to be well for us and for the nation. Probably I shall stand alone ; but that cannot be helped.

On October 29 Mr. Arthur writes :

If ever you made a damaging mistake in your life you are doing it now ; and I do not feel as if either you or Bedford felt quite confident in facing the future with your present course. He actually argues that because the Church clergy have got so much education into their hands, we must let things go on, and that under any system the resident parson would be more influential than the itinerant ; we must help to back his influence with perpetual power, and such like. Yet he admits that schools for all, with separate denominational instruction, would have been a better system at first. What prevented it ? The past mistakes in Methodist policy. What gave to the clergy the position he now thinks so advanced as to be necessarily perpetuated ? The co-operation of the Methodists. No statesman wanted it. We allied ourselves with the clergy, and forced it on the statesmen. They would be glad to see the alliance dissolved, and could then deal, not like jobbers patching, but like statesmen planning.

I do think that, in your present position, you are not only mistaken, but wrong in committing yourself to the Alliance before the committee appointed by the Conference had deliberated. It takes the matter off purely public ground

and complicates it with your personal conduct. The reply of the *Watchman* to 'X.Y.Z.' is very funny, as reasoning, and cool after its attempt to shut up the point the committee was really appointed to discuss.

Those letters show that Mr. Arthur's position was seriously opposed to what Dr. Rigg conceived to be the best interests of the department for which he was responsible. The conflict of opinion never lessened the affection and esteem which united the old friends, but it made what they regarded as the path of duty more trying to both of them. But if Mr. Arthur's attitude was embarrassing, John Bedford helped his old colleague at every stage by his calm and far-seeing counsel. He had written in September 1868 to wish him much happiness and success as Principal.

Now that I am free from the restraints which properly surround the Presidential office and sometimes oblige its occupier, from prudential motives, to conceal his personal likings, I may assure you that to no one does your appointment give more satisfaction than to myself.

Next month, after well considering a letter from Dr. Rigg and one on the other side, he decided to join the 'Education Union,' and attended a meeting of its committee. He expressed satisfaction that Dr. Rigg was to read a paper on 'Compulsory Education' on November 4, and suggests that Mr. Arthur should be induced to attend, as he so thoroughly understood the points of difference between England and Ireland, and 'unless we can so steer as to prevent the Romanists from taking an advantage, many persons all over England will prefer to go in for a secular system *here* rather than further Romanism *there*.' When he read

Mr. Forster's Bill in February 1870, he was less afraid than he had been of its compulsory clauses.

They are evidently only likely to be of very partial operation, and to be even much under the control of the local Boards. In practice they will not go much further than the indirect compulsion which would have resulted from making certain permissive acts obligatory. On the other hand, if the Arab classes can thus be brought into Ordinary, or Industrial, or Ragged Schools, a great and good end will be gained. Then there seems reasonable scope for the extension of Denominational Schools; and if our people would bestir themselves, they might, within the time allowed, pre-occupy much ground. I do not agree with the *Recorder* that the Conscience Clause is useless, or will be largely evaded. The Established Clergy will feel, more than ever, that they are on their trial before the nation; and, if some cases of intolerant bigotry should occur, they will be few compared with the mass on the other side, and it will be easier than it has been to expose them and put them down. Go on, my dear friend, and prosper.

Dr. Rigg had other friends and sympathizers. Mr. Isaac Hoyle heard his paper read before the Education Union at the Manchester Town Hall on November 4, 1869, and rejoiced that Methodism was so well represented. 'The courage and independent manliness of yourself and Mr. Olver redeemed the Congress, I humbly venture to think.'

In the committee of May 1870 Mr. Arthur used all his influence to carry a resolution that—

While Denominational Schools shall retain all rights which they have acquired under past legislation, it is not desirable that, in any new legislation, any measure shall be taken for the further extension of the denominational system.

Dr. Rigg's plea was, 'Do not let us give up our schools.' Mr. Arthur allowed that, for a man in his friend's position, 'very liberal allowances should be freely made. What his anxieties had been no one but a man in the same position could tell.' Mr. Arthur was not, however, able to carry his resolution. He heartily agreed with Dr. Rigg in holding that there might be a great extension in the training of Methodist school-masters. A deputation was appointed to wait on Mr. Gladstone on May 25 in order to submit to him the resolutions of the committee, which was anxious that no by-law of the School Board should prohibit reading from the Scriptures, or instruction out of them by the teacher.

Dr. Rigg gave an interesting account of this deputation in a letter to the *Spectator* of April 21, 1906. He wrote :

The Wesleyan Methodists, at this official interview in 1870, authorized me to define on their behalf certain principles and to make certain demands. They demanded, to begin with—and they were the first body distinctly to formulate the demand—that 'building grants to denominational day schools should immediately come to an end,' and 'the function of Government' in the oversight and government of the schools 'should be reduced and limited to that of testing and rewarding the purely secular results' of the education given. The Wesleyan committee further expressed their judgement—at that time a somewhat bold position to take up—that 'no school which did not to the fullest extent accept a satisfactory Conscience Clause should have any standing at all as a public elementary school,' and that 'school inspectors should have no faculty whatsoever as to religion or religious knowledge' in their work as inspectors. I had further to explain—and here an important point of definition comes in—that 'as respected rate-

aided quasi-denominational schools, as distinguished from schools created by School Boards,' 'as these occupied an intermediate position they should lie under intermediate conditions,' and that 'no such rate-aided schools should have used in them any Catechism or denominational formulary whatever; to which critical suggestion Mr. Gladstone asked in reply: 'You forbid the Catechism in such schools, but you do not ask for further legislation respecting the use of the Scriptures?' to which the answer given was: 'We are content to leave that in the hands of the Board and the teacher, and if the teacher taught denominationally he must be disposed of.' To this Mr. Gladstone rejoined with a question which, when thought over, will be found to have special significance as a Churchman's question: 'Does it not occur to you that ratepayers may find it very greatly for their own convenience to adopt a rather wide distinction between rate-aided schools and rate-founded schools, for the sake of avoiding all labour and responsibility of management where they are satisfied with the schools which exist?' My reply was that 'a very wide margin was already left. The rate-aided school would be denominational in committee and government, in respect of the teacher and the minister, and the connexion of the day school with the Sunday school. The sacrifice of the Catechism seemed to be the smallest concession which the denomination could make.' The Rev. John Bedford, ex-President of the Wesleyan Conference, expressed his hope that 'many ministers and members of the Church of England would not object to the proposal. But the general good of the nation had to be considered.'

Dr. Rigg had already been brought into friendly relations with Mr. Gladstone. On March 2, 1868, through the good offices of Mr. Forster and Mr. W. H. Gladstone, he had been able to hear the debate on the Irish Land Bill, and wrote to express his agreement with the scheme proposed. Mr. W. H. Gladstone replied that

his father was 'deeply gratified to hear the favourable judgement you have passed on his plan, and he trusts the Government will steadily pursue the course they have laid down.'

On June 16, 1870, Mr. Gladstone explained the educational plans of the Government to what he himself describes as 'an eager and agitated house.' Dr. Rigg wrote to the Prime Minister on various points involved. He received the following gracious reply :

11 CARLTON HOUSE TERRACE, S.W.,
June 25, 1870.

MY DEAR SIR,

I have to thank you for your letter of the 22nd. I read it with great interest, and found it conceived in the practical and conciliatory spirit which I should have expected from you. I do not know how far anything said by me yesterday may have tended to allay your apprehensions ; but I can confidently affirm the desire of the Government to proceed with this great matter in a temper of equity and careful consideration. If you would do me the honour to breakfast here on Thursday, July 7, at 10 o'clock, I should have much pleasure in receiving you.

I remain, my dear Sir,

Very faithfully yours,

W. E. GLADSTONE.

Dr. Rigg went, and met Bishop Selwyn of New Zealand, Lord Lyttelton, and other distinguished men.

In January 1875 Dr. Rigg wrote an article in the *London Quarterly Review* on 'Mr. Gladstone's Ecclesiastical Opinions,' which the editor of the *Quarterly*, Dr. William Smith, read with much interest and considered to be 'very ably done.' Mr. Gladstone himself was gratified.

HAWARDEN CASTLE, CHESTER,
January 5, 1875.

MY DEAR SIR,

I have to thank you for a very interesting number of your Review.

Of the article which has me for its subject I can truly say it is most able ; it is much too kind. I differ much with the portion commencing low down on page 405 ; but page 410 in some degree consoles me. It is not reserve or fear which has always kept me from adopting particular religious designations of whatever kind, but it is the extreme value I set upon my mental freedom, and desire to live and learn, and an indisposition to be bound by or responsible for the acts of others, by whom such designations are assumed. I know very well that I do not in this way escape from the imputations I dislike ; every one calls me what he pleases, but I feel they are not warranted, and I rest content with a silent protest.

Believe me,

Very faithfully yours,

W. E. GLADSTONE.

In the earlier passage which Mr. Gladstone refers to Dr. Rigg had discussed the question whether a Roman Catholic was bound by all that his Church or its authorities required or decreed. In the concluding sentences of the article on page 410 Dr. Rigg showed that Mr. Gladstone had learnt, at least in part, the same lesson as to the ambition and craft of Rome which Mr. Disraeli had learnt.

Neither leader is in danger of attempting to mislead Parliament into fostering an influence which, if left to itself, will be comparatively powerless, at least in England, but which has derived great and mischievous power from political bids for its influence, and from a false indulgence of its anti-civil and anti-social demands and pretensions.

One passage from a later letter, dated December 31, 1884, has its own interest. Mr. Gladstone says :

Dr. Pusey was my kind friend from 1828, when I went to Oxford, when he was considered to smell of Rationalism, and when he was simply very kind to me. I think he was a great servant of God and of the Church of England, but there are points and aspects of his teaching which I cannot accept.

We are happily able to show what impression the Methodist leader produced on Mr. Gladstone. After a committee at the House of Commons on the subject of National Education, a member of Parliament said :

‘That Rigg is an able man.’ Mr. Gladstone replied, ‘You mean the Rev. Dr. Rigg, Principal of Westminster Training College. He is one of the ablest men I have met on committee ; and when he has spoken on the subject of Education there is no need for any other person to speak on the same side. He presents the question in such a clear, convincing, and reasonable manner as to carry conviction to every mind.’

The Rev. James Cuthbertson, who heard this on reliable authority, took care to report it to his old friend, Dr. Rigg, who was much gratified by such a tribute.

We must return to the educational question. On December 3-5, 1872, another special committee was held to consider the subject. Mr. Arthur moved :

That it was desirable that future legislation, while showing just regard for existing interests, should aim at gradually merging the denominational system in one of united unsectarian schools with the Bible, under School Boards.

This ideal was pronounced by the *Record* to be totally and absolutely impracticable.

Dr. Rigg maintained that nothing could be more blighting to the Educational Department than to say that they discouraged and discountenanced 'anything like a natural increase of Methodist day schools. It would paralyse all their operations.' He held that the denominational system could never cover the country, and that the principle of School Boards must be adopted. Dr. Rigg and his supporters were in a small minority. It was agreed, with about twenty dissentients—

That this committee, while resolving to maintain in full vigour and efficiency our Connexional day schools and training colleges, is of opinion that, due regard being had to existing interests, all future legislation for primary education, at the public cost, should provide for such education only on the principle of unsectarian schools under the School Boards.

It urged that the Act of 1870 should be amended in harmony with certain resolutions, of which the first was: 'That the whole country should be forthwith divided into School Districts, and that a School Board should, without any delay, be constituted in every District.' The Conference adopted the resolutions of its committee, and recorded 'its deliberate conviction that, in justice to the interests of national education in the broadest sense, and to the religious denominations of the country, School Boards should be established everywhere, and an un denominational school placed within reasonable distance of every family.' That resolution has never been rescinded. It appears again and again in subsequent educational discussions in the Methodist Conference and in committees.

Dr. Rigg felt this divergence from Mr. Arthur acutely. On August 2, 1870, he writes to his brother Edmund

from Burslem, after Bishop Simpson and Dr. Foster, the American delegates, had left :

Bishop Simpson's address last week, and his sermon yesterday, were most noble utterances. The Education question has troubled us very much, and I have had to differ strongly from Mr. Arthur, and even in a sense to set him down, which has been a great trouble to me. What has been said in controversy against me has not troubled me at all. Farrar is an excellent President ; Vasey will, of course, come in next year. We shall finish Conference about Thursday week. There has been a good deal of important discussion, of which our papers will probably give you a good idea.

Dr. Rigg's relations were especially cordial and intimate with Mr. Forster, whose heart was in his great task of remoulding the national education. Mr. Wemyss Reid says :

During the year 1868 it became increasingly clear to Forster himself that one of the dearest and noblest dreams of his life was approaching realization, and that it was in all likelihood to him that would fall the great honour of founding a national system of education.

Since 1849 he had never wavered in his belief that the teaching of religion as set forth in the Bible must form part of a national system. Dr. Rigg was in full accord with this large-hearted and sagacious educationist, and did all in his power to support his plans. They were in constant correspondence with each other, and had various interviews to discuss educational matters.

Dr. Rigg took a lively interest in Mr. Forster's struggle for his seat at Bradford in 1874, and when Mr. Forster had won the election Dr. Rigg received the

following letter. Mr. Forster's own seat was safe, but the Liberal Government had to resign.

OSBORNE, *February 9, 1874.*

MY DEAR DR. RIGG,

I must take my first minutes of leisure to thank you for your most kind note. I knew I had your sympathy, and I could mark during the contest helpful records of your work. Though the majority was in the end large, it was a very anxious contest, and really doubtful. My opponents have the organization so completely that my only hope was waking up the borough to resist them. Now what will the Tories do? I hope they will follow me with a sensible, moderate man, or there will be mischief to our cause. I wish it may be Smith. I am here for to-night, and must return to Yorkshire, but I hope to be in London for next week, when I should much like to see you.

Believe me to remain,

Yours very truly,

W. E. FORSTER.

After the choice of Lord Hartington as leader of his party on the withdrawal of Mr. Gladstone, Dr. Rigg wrote a letter which called forth the reply: 'Thank you very much for what you say about the leadership, but it is better as it is.' In another letter Mr. Forster says: 'Thank you for your note. It confirms my conviction that the Church have to thank solely their Ritualists for any hostility from the Wesleyans.'

When Mr. Forster's *Life* appeared, Dr. Rigg wrote a review in the *London Quarterly*. Mrs. Forster says, on September 29, 1880:

It has been deeply touching and interesting to me to read your friendly and most sympathetic article upon the life of my

dearest husband, and I thank you for it very sincerely. I am very glad that he should have been made better known to the Methodist body by one who knew him well personally and had been at times associated with him in his work, for I remember well how warmly you assisted him in the great struggle for the Education Act, and how valuable your support to it then was.

The election of the first London School Board in November 1870 was an historic event. 'To Forster's great delight,' says Mr. Wemyss Reid, 'Lord Lawrence, ex-Viceroy of India, agreed to become Chairman . . . and everywhere notable men came forward to assist in the great work.' Dr. Rigg was requested by an influential meeting of ratepayers and parish officers representing nearly all shades of ecclesiastical and political opinion to become a candidate for the City of Westminster. The Sunday School Union lent him its cordial support along with its own nominee, Mr. C. E. Mudie. In his address to the ratepayers dated November 1, 1870, Dr. Rigg stated that he had been trained as a teacher, and had given a few of his earlier years to the work; he had carefully studied the theory and practice of elementary education, and was Principal of one of the largest training colleges in the country, with eleven hundred children in its practising schools. He quoted the testimony of Mr. (afterwards Sir Joshua) Fitch, one of the Government inspectors, to the liberality of spirit with which Methodist schools were carried on, and was able to add that many working men of Westminster whose children had been in the practising schools were desirous to see the Principal of the College elected as a member of the School Board. The closing sentences of the address may be quoted :

I need hardly say that I regard no education as either complete or suitable from which instruction in the Scriptures is excluded. At the same time I would sacredly respect the religious rights of parents in the education of their children, and strictly enforce the absolute liberty of conscience required by the Act. While insisting, as a member of the School Board, upon strict economy of public money, I should aim at securing for every child such an education as would adequately prepare him for the intelligent discharge of his duties as a citizen of this country. I rejoice especially that, by means of School Boards, there is reason to hope that education may before very long be carried down to the level of the neediest and most ignorant classes in the country, and, in order to secure this result, I should not hesitate to carry out, so far as may be necessary, such measures as the Act empowers School Boards to employ.

He was duly elected, to the gratification of men of all Churches. Canon Jenkins wrote on March 16, 1871 :

I assure you that to none in your own communion your election to the London Board could have possibly given more gratification than it did to me, and I have watched all your course in it with the greatest interest and with entire concurrence.

After his old Principal's death Mr. J. H. Cowham pointed out that his work on the first London School Board was of importance mainly because of its basal and formative character. The religious settlement, so far as it related to the appointment of teachers and the provision of a religious instruction syllabus, which he, in association with Professor Huxley and Mr. W. H. Smith, M.P., secured, was one of the achievements of which Dr. Rigg was justly proud. Dr. Rigg was also a member of the second London School Board. His opinion carried great weight, and he devoted himself unsparingly to the work. His association there with

distinguished men and women was a source of the keenest pleasure and a powerful intellectual stimulus. He used to speak of the first Board as one of the most remarkable assemblies of modern times, and it was with great regret that the pressure of other claims compelled him to retire in 1876.

For twenty years Methodist day-school masters and mistresses were trained together at Westminster. In 1872, however, the work had assumed such proportions that Southlands College was opened at Battersea for day-school mistresses, and of this the Secretary of the Education Committee, the Rev. G. W. Olver, B.A., became the first Principal. The Rev. G. O. Bate succeeded him as Secretary, and in 1881, when Mr. Olver was appointed Missionary Secretary, Mr. Bate became the second Principal of Southlands. The Rev. David J. Waller was chosen as Secretary. Dr. Greeves followed Mr. Bate at Southlands in 1886, and the Rev. James Chapman became the fourth Principal in 1895. With these distinguished colleagues Dr. Rigg had the most cordial and confidential relations. They formed a threefold cord, which was only broken by death or by calls to other posts of duty.

The strain of these early years at Westminster was very great. In September 1872 Dr. Rigg took a little rest at Welham Hall, near Retford. Continual anxiety and hard work in his study night by night had told upon his strength and spirits.

But yesterday [he tells his wife] in reading, thinking, and praying, I had some comfort and relief. To-day the breeze, the country, the rest and change, have helped to do me good. And this evening, walking alone from Retford, and praying and wrestling, in thought as well as prayer, I felt the strength of the

snare broken, the oppression of doubt and thick darkness removed in good measure. I trust before long I may be bright and elastic again. But I never shall be thoroughly so until I am more prayerful, more single-minded, more holy. More than half my trouble of spirit is the result of religious half-heartedness and inconsistency.

Oh, if my children knew how I love them and care for them and pray for them I think they would all, for my sake as well as yours, try always to love God and do their best.

When Dr. Rigg was elected Principal the students attended a small and old-fashioned chapel in Romney Terrace. John Scott had greatly desired to see a good chapel erected, and a few months before his death some steps were taken towards this end. When Dr. Rigg came the scheme was pushed forward. Additional land was secured, and in 1871 a handsome Gothic chapel was opened which seated 1,500 persons. The total cost of land and buildings was £22,000. The Principal secured help from many of his friends, and at last the Conference asked Dr. Gervase Smith to raise the final £6,000. His great friend, Dr. Punshon, was just returning from Canada, and on Tuesday afternoon, June 10, 1873, he preached at City Road, when a collection amounting to £2,079 was made for Westminster. It was the largest offertory that had ever been made in a Methodist chapel in England, and the debt soon vanished.

After his appointment to Westminster Dr. Rigg set himself to study the educational problem in various countries. He was already familiar with many of its aspects, and his own experience as a teacher greatly helped him. He wrote various articles dealing with successive phases of the subject, and these finally took

shape in his volume on *National Education in its Social Conditions and Aspects, and Public Elementary Schools, English and Foreign*. This was recognized both on the Continent and in America as the most comprehensive work upon the subject. The *Times* expressed its opinion that 'as a clear description and acute comparison of the different national schemes of education Dr. Rigg's book leaves nothing to be desired.'

The Master of Trinity, Dr. W. H. Thompson, wrote from Cambridge :

Your account of German and Continental Education has greatly interested me and agrees in more than one particular with the opinions I had formed from observation.

Mr. Henry Fawcett, M.P., in acknowledging a copy says :

When writing or speaking on education it is often brought home to me what an advantage it would be if I possessed such practical knowledge of the subject as you do.

The *National Education Gazette* paid a high tribute :

None but those who have been poring for a lifetime over home and foreign education reports, Blue-books, pamphlets, prize essays, and the endless stream of educational literature, can at all adequately conceive of the author's unremitting toil and painstaking labour in qualifying himself to write so accurately and so fluently on a subject so vast and so all-important.

The object of the volume was to use the experience of Europe and America in connexion with various systems of school education as a luminous commentary on the meaning and working of such principles as enter into the educational questions and controversies of this country at the present time. Dr. Rigg recognized the natural

gifts of American school teachers. 'Had they, as a class, but knowledge and training, as they have faculty and aptitude, they would, as popular and elementary teachers, be almost unrivalled.' Dr. Rigg found, when in the United States in 1876, that educational experts there could scarcely believe that he had not visited their country at the time when the book was written, the account was so true and the character of the school system so well caught. 'The volume was universally known; known in every good bookshop and by every leading educationist.'

Dr. Rigg also contributed to the *Contemporary Review* an article on 'Thirty years past, and thirty years to come of State-aided National Education,' which represents his judgement as to the whole subject, and shows that, however his fundamental principles might be overlaid by concessions to practical necessity, he was in grain a pure voluntary.

Dr. Rigg's pleasure when he found other workers busy in fields that he had specially cultivated is well expressed in a characteristic letter to Mr. M. E. Sadler, M.A., LL.D., now Professor of the History and Administration of Education, Victoria University, Manchester. The pamphlets referred to are 'Some Hints as to the Underlying Laws and the Unrecognized Elements of National Education,' 1881, and a review of Mr. Arnold's Report on Continental Education' in the *London Quarterly Review* for January 1887.

79, BRIXTON HILL, S.W.
[February 22, 1899.]

DEAR MR. SADLER,

I have been reading your valuable paper on Education in Germany, and feel as if I must write to you.

First, however, let me say how interesting it is to me to find you in the true line of descent from the Michael Thomas Sadler, of whose great abilities as a writer and as an orator, and the nobleness of whose aims and inspiration in life I used to hear among my father's friends sixty years ago, and more. He was referred to always with special pride and sympathy as having, in his early days, been connected with the people among whom my father was a minister—the Wesleyan Methodists. You are, if not a grandson, I believe, a collateral descendant of his family¹; and, like him, you are in earnest about the moral and intellectual elevation of the nation.

But it is as an educationist that I am writing to you what I fear will be a rather garrulous letter. I have retired from certain literary and other responsibilities, so that now I have, what I have not had for many years, leisure to write letters other than such as I must write.

I have long been a student of systems of national education on both sides of the Atlantic. Dr. Egerton Ryerson, who organized the Canadian system, was an intimate friend of mine. I published in 1873 a volume on National Education at home and abroad which was reviewed at great length and with high praise in the *Times*—by poor Mark Pattison, I believe—and elsewhere; Mundella told me that he used it as a *vademecum*; my friend Forster valued it. In that volume I dealt with education in Germany and also in America. I visited the States shortly after its publication, and when I got to Washington, General Eaton, the Commissioner, told me I should find his lady clerks just then engaged in making abstracts and copying extracts from it, and it was perfectly fair and remarkably correct. From that day to this all the publications of the American Bureau of Education have been sent to me. I learned a good deal more, however, from him and from others to whom he gave me introductions in the course of my travels, and was the better able

¹ Mr. Sadler replied, 'M. T. Sadler was my grandfather's uncle.'

to profit by the publications he sent me. In the *Quarterly Review* for April 1875 I gave a summary of the result of my American studies and my visits to their colleges and schools in an article which I believe furnishes, even for the present time, a more complete view of American education in its varieties, its common features, its special peculiarities, and its general influence and result, than can be obtained elsewhere. Of course it might now be supplemented, also modified. The Americans have made much advance during the last thirty years.

As to Germany, it gave me deep satisfaction to find you going back to 1808, and to see that you had made something like a thorough and leisurely inquiry. Pattison's, some forty years ago, was a good foundation; yours is a real and well-studied structure of knowledge. You, of course, were limited on every side by space, time, and circumstances; and I should like you to see some notes and critiques of mine, published during the last fifteen years.

A brother of mine lived for five years at Cannstadt, the pleasant watering-place near Stuttgart. Close friends of mine had lived years before in the country of Würtemberg, and I had visited city, watering-place, manufacturing towns, and villages round about, besides hasty travels farther afield. Of my brother's family, four sons were educated at the Cannstadt Gymnasium. Everywhere I have learned where I could about German schools, especially country town and village schools. I have learnt a good deal in this country from barbers and hotel-waiters. I have always been turning educational and social problems over in my mind.

I take the liberty of sending you my volume and two papers. Perhaps they may work in with your studies. Forgive this long trial of your patience, and believe me,

Yours, with sincere respect,

JAMES H. RIGG.

PS.—My daughter has told me of the pleasure and instruction derived from your visits and your public addresses.

After six years of educational controversy Dr. Rigg began to experience quieter times. On July 27, 1874, he writes, on the eve of the Camborne Conference :

Our own committee on Friday afternoon and evening was a very great and gratifying success. Our department now seems to be appreciated, and our fight to be over. We are congratulated on all sides. You will have noted that the Government have surrendered as to the Endowed Schools Bill. Our petition and our Connexional action have had a full share in producing this result.

It is not easy to estimate the benefit which the Training Colleges at Westminster and Southlands and the Wesleyan day schools in various parts of England have conferred on the nation during the last sixty years. The Rev. W. L. Watkinson has borne a noble tribute :

The work of Methodism in the educational sphere is imperfectly appreciated by this generation, but it has been little less than heroic, and the service it has rendered to Nonconformity and to the community at large has been immense. When I was a child I was sent to the parish school, the only one accessible ; but before long notice was given that no scholar would be permitted to remain in the day school unless he also attended the Sunday school. This necessitated my removal ; no other school was within a practical distance, and the inconvenience was acutely felt. In many places Methodist schools happily changed all that ; and through my extended ministry my observation and experience have shown that our day school has been a strength to the Society, the teacher one of our most valued agents, and the whole establishment an unbought blessing to the community. The Wesleyan day school has been a grand factor in the life of the nation ; and great is our debt to Principals like John Scott and Dr. Rigg

who through trying years developed this institution and safeguarded its interests.¹

With the Education Office and its successive occupants Dr. Rigg's relations were close and confidential. In 1875 Lord Sandon asks him to go over the very considerable alterations about to be made in the Code. When Dr. Rigg was going to America in 1876 Lord Sandon sent him a letter of introduction from the Foreign Office to Sir Edward Thornton, the British Minister at Washington.

I cannot imagine you will need letters of introduction. The prominent position you have occupied on the London School Board, your representation there of the ancient historic city of Westminster, your admirable contribution to our literature in connexion with the great education questions of the day, as well as your leading position in your own important Church, must be well known in influential circles in the United States. I wish I could also convey to them the warm regard and respect for you which is felt by your friends here (amongst whom I am happy to be able to claim a place), and the gratitude which is entertained by those in London, whose opinion is worth having, for your unwearied and judicious labours on behalf of the religious and social improvement of our people and the friendly co-operation of the Protestant Churches.

Lord Sandon always gave a sympathetic hearing to any case in which the Act was thought to be working vexatiously and injuriously. With Sir F. R. Sandford and Lord Norton Dr. Rigg had relations equally intimate and friendly.

The way in which those who had been in opposite camps became friends in later years is seen in a pleasant

¹ *Wesleyan Methodist Magazine*, June 1909.

letter from Mr. Chamberlain in answer to Dr. Rigg's good wishes as to the Colonial Secretary's mission to South Africa in 1902.

November 18, 1902.

DEAR DR. RIGG,

I am very much touched by your kind letter and good wishes for my approaching journey. It is strange now to look back at the time when we were so much opposed on the question of Education. Probably we were even then nearer than we thought, but in any case we have been very close since in many important questions.

I am not much surprised that, after your constant and arduous work for so many years, you should be at last claiming rest from active work, but I sympathize with you in the break of old associations. I shall retain the hope that I may yet see you again after my return and renew what I hope I may now call on both sides a sincere friendship.

With kind regards,

Believe me always

Yours very truly,

J. CHAMBERLAIN.

Dr. Rigg's work as an educationist was well summed up after his death by Mr. M. E. Sadler, who wrote to Miss Rigg :

I have long thought of him as one of those far-seeing men who stood out at a critical time against the false ideal of secular education. He knew, and he made others realize, that spiritual beliefs are necessary pre-suppositions to all educational work which fortifies character. He knew, and made others understand, that the inner life of the great religious societies is a necessary factor in religious education and that the task of the State is, not to compete with the religious bodies, but to welcome their aid and extend their opportunities of service. He stood out manfully, at a time of momentous change, against

a false conception of the place and work of schools in national culture. He was a link between two schools of thought. He mediated between them and made each realize the strong position of the other. He was a peace-maker, because he refused a false truce, and our debt to him is very great. Much that he did, most of what he did, has passed into the very structure of the national life. It does not bear his name, but it is the outcome of his thought and reasoning and insight. And I trust that, in his declining years, he knew that what he had done was increasingly appreciated by those who are students of the problem to which he gave, through a long life, the passion of a balanced mind.

CHAPTER II

RELATIONS WITH AMERICA

NO Methodist minister of his time, except perhaps William Arthur, enjoyed such honour and influence on the other side of the Atlantic as Dr. Rigg. His associations with the United States began early. On April 30, 1851, his friend, the Rev. John Jenkins, was asked by the enterprising editor of the *New Orleans Christian Advocate* to recommend an English correspondent for his paper. He naturally thought of James H. Rigg. Dr. H. N. M'Tyeire lost no time in acting on the suggestion. He was one of the ablest men that Southern Methodism has produced, and rendered enormous service to his Church. He became editor in New Orleans at the age of twenty-eight, and is described by Bishop Hoss as—

Long-headed, far-seeing, wise, a profound student of principles and of men, firm as adamant, too thoughtful and too slow of speech to be desired by the multitudes, but a rare preachers' preacher, and the chief instrument in founding Vanderbilt University.¹

He sent four large folios filled with instructions which were intended to render Mr. Rigg's letters 'so generally acceptable to our public that they be extensively *copied*. That will give us notoriety and high standing among

¹ *A New History of Methodism*, vol. ii. p. 193.

contemporaries—a thing much to the advantage of a new paper, as ours is.' The honorarium was £1, the same sum that Mr. Arthur received from the *New York Christian Advocate*. The letters were sent once a fortnight and then once a month. The feeling about slavery and republicanism had, of course, to be respected.

Dr. M'Tyeire says on June 24, 1851 :

By our position we are not *anti-slavery*. To declare ourselves so would be to desert all our Church interests in the South. Our Church could not be maintained in the lower half of this union if tainted with *abolitionism*. Nor yet are we all pro-slavery : many are. Our policy is to say nothing about it, to leave it to the *State*. We preach to the slaves, bring them into the Church, and in all respects offer them salvation as we offer it to their masters. Many of our ministers and most of our bishops are slave-holders. We take the ground that it is *no sin*. The whole Methodist Episcopal Church South stands on this ground. The subject is inflammatory. An abolition or anti-slavery article in our paper or in any other southern paper, religious or political, would be the death of it. We are conscientious—think ourselves so, and not time-serving. By means of your correspondence [he adds] I trust that a *strong* fraternal feeling may grow up between the Wesleyan family in England and America. God grant it. Amen.

His correspondent entered heartily into his plan, and Dr. M'Tyeire was not slow to express appreciation. In September he congratulates him on his marriage, and expresses his desire to see his book on Methodism, which he had asked Mr. Keener, the presiding elder of his District, who was then in London, to procure for him.

Your correspondence [he adds] has the effect I wished for it : securing attention and sympathy among Wesleyans here

towards Wesleyans in England. The union should be promoted. In your struggle with agitation and agitators I (it might not be wise to say *we*) feel for you and wish you a safe deliverance—a dry passage through the sea. Allow me to say, however, that it is somewhat surprising to us (progressive Republicans) that you concede nothing for the sake of so much peace as has been sacrificed. It would be a world's pity to lose such men as Beaumont and Steward to the Wesleyan family.

A fortnight later he finds that English Methodism is not so narrow as he had dreamed. He is glad to learn from Mr. Rigg's letter that he is a member of that—

Large committee to which I think is *committed* the destiny of English or British Methodism. Some remarks of yours give us pleasing indications of a spirit of adaptation and modification, if not of conciliation, in the leading minds of the Conference. My dear sir, allow me to say that we regard your affairs at this time with deep solicitude. Some of our older influential persons (religious and denominational) have taken position against you as a body. You are charged with having 'staved off' the whole matter of reform by the appointment of a committee which, it is understood, will *do nothing* or *next to nothing*. . . . We respect your conservatism—the power you have shown in your body to stand in the midst of strong agitation and not to be overrun by a religious (?) mob. But you can now make concessions, *liberal* concessions, with dignity. You do it not *in terrorem*, but at leisure, having stood the first shock and sustained its damage. What you do in the way of change—even if you do more than is expected of you—will be regarded by the right-minded as done to the right, and not to the agitators. Religious men can be enlightened, if they cannot be forced by illicit means into progressive measures.

In March 1852 he assures Mr. Rigg of the satisfaction that his letters give to 'our people,' and says he has had—

To turn away many unsatisfied but anxious inquirers as to X. Y. Who is he? and what is his name? Permit me to congratulate you on the spirit and results of the committee's convention, described in your letter. You seem to be resolute reformers. Those who have prophesied of the 'do-nothing' character of your famous committee will be surprised at the tone of it, and all, but your enemies, will I think be gratified.

When Mr. Rigg ceased to write for the paper, Dr. M'Tyeire in August 1853 expressed the lively satisfaction which the correspondence had given to himself and his readers :

It has effected much in the way of making your Methodism understood here and creating among us a friendly, fraternal interest in your matters. It has drawn, like a cord, across the Atlantic. As for yourself, I expect it will be no difficult matter to keep sight of you, in the coming times and scenes of British Methodism; and I shall take pleasure in doing so. God bless you, and make His pleasure prosper in your hands!

Such letters help us to understand M'Tyeire's influence. He became a bishop of the Methodist Episcopal Church South in 1866.

Mr. Rigg's reputation in America was growing. In 1860 he was in communication about a *Cyclopaedia of Methodism* with the Rev. W. B. Watkins, who wished him to write forty articles, for which he was to receive two hundred dollars. Some of the subjects named were 'Wesleyan Methodism: its Missions, Day-schools, Colleges'; 'The *Methodist Magazine*'; 'The *London Quarterly*

Review.' Brief histories were also to be given of the other Methodist Churches. Mr. Watkins writes :

We have been induced to make this proposition because, personally, I prefer your writing to any other in your branch of the Church with whose writings I am acquainted. I have watched with considerable anxiety for some time the progress of Methodism, and have tried to familiarize myself with the men of the Church everywhere. The result of my observation is that I have a partiality for your productions, and have watched your course with great solicitude for your welfare.

The Civil War somewhat curtailed the programme, but Mr. Rigg was asked to supply a pretty full history of each of the Methodist bodies in England, Ireland, France, and Australia, with a brief history of the missions and short biographies of leading Methodists of the day. It was hoped to publish the *Cyclopaedia* in 1862.

One passage from a letter of another editor, Dr. Whedon, dated March 27, 1857, shows how bitter the Civil War had then become :

The Anti-Slavery battle waxes terrible—awful. The United States Court, consisting of a majority of slave-holders, has made a decision which has shocked the entire North to its foundations. It is the boldest act of the Slave Power yet, and makes an issue that will result God alone knows how. In disunion, I trust, before that decision becomes law. It simply annihilates an old digit of the constitution, and creates a new one in its place. Pray for us. The great cause of God and man is at stake.

Another little sheaf of letters, carefully preserved, bear the signature of Dr. John M'Clintock, editor of the *Quarterly Review* of the Methodist Episcopal Church.

On May 11, 1854, he intimates that he will be glad to consider any article Mr. Rigg might send in his own line of study. He intended to spend a couple of years in England, and asks for some estimate of the cost of living. 'My outlays are about £500 per annum. Could I live in England—say in any village about London, or within striking distance of town—in the same way for about the same sum? My male-servant gets about £24 a year and boarding-maids £12 and £14.' In November he acknowledges the receipt of the second paper on Maurice. The first was to appear in January 1855, the second in April. In April 1861 Dr. M'Clintock is in Paris. He speaks of a paper on Rationalism. 'You have done it very thoroughly.' In May his letter is full of the Civil War and the attitude taken by the *Times*.

The British Press and British feeling in our great trial have sadly disappointed us. The visit of the Prince of Wales made the Northern States in sympathy and feeling almost another Canada. We did not, could not expect, that a rebellion to foster and extend slavery and to destroy our Government would have been granted 'all the rights of belligerents' in the beginning of the contest. I know that the heart of the English nation is right, and that they have been misled by the *Times* and by a few politicians. I hope, yet, for a breaking out of its noble feeling that will stop the Government in its suicidal course.

That feeling finds further expression in a letter dated Paris on April 19, 1862.

We are all very sorry indeed that our cause has been so little understood and appreciated in Britain, and that English statesmen, of all parties, seem to agree in desiring our country to be divided. At the same time we are the more thankful

to William Arthur, and other noble souls like him, who have struggled against the tide, and have, indeed, under God, saved us from the fearful issues of a war between England and America.¹

On October 5, 1864, Dr. M'Clintock is back in New York. He says :

I had a long talk with President Lincoln last week, especially on our relations with Europe. He takes the broadest and wisest views of those relations, and *will* not have any quarrel with England, you may be sure, on any point now pending. On the moral questions involved in our war his views are noble, and his trust is in the scriptural laws which never grow old. All signs indicate his re-election, unless Grant meets with some great mishap. If he is re-elected he hopes for a speedy giving up by the rebels, beginning with Georgia, which is already on very bad terms with Jefferson Davis.

It was through the good offices of Dr. M'Clintock that Mr. Rigg's name was placed before the Senate of Dickinson College for the degree of Doctor in Divinity, and Mr. W. B. Pope's before the Senate of Wesleyan University. In reporting this on April 13, 1865, Dr. M'Clintock says, 'You are better known here than' Mr. Pope. He adds :

Everywhere Te Deum and Gloria, in the church and in the street. It is a noble elation, free from revenge, and full of recognition of the Divine Hand. The power of religion over the American people was never so great, I verily believe, as it is this day.

This refers to the rejoicing over Lee's surrender on April 9, when 28,000 men laid down their arms at Appomattox Court-house. Grant gave them the most

¹ *Life and Letters of Dr. M'Clintock*, p. 353.

generous terms, and the combatants parted as friends, with expressions of esteem and sympathy. The day after this letter was written Lincoln was shot by John Wilkes Booth, and the nation's joy was turned into tears.

As to the proposed diploma, Dr. Hannah wrote a testimonial to Mr. Rigg's claims as a scholar and theologian. On July 18 Dr. M'Clintock reports that the degree of D.D. has been conferred on Mr. Rigg by the faculty and trustees of Dickinson College, 'much to my gratification, and to that of all our scholarly men.'

Dr. M'Clintock became President of Drew Theological Seminary in 1867, and died three years later.

Another distinguished American friend was Dr. Abel Stevens, the historian. When he was editor of the *New York Christian Advocate* Mr. Rigg was his London correspondent, and was assured in 1858 that his letters were very acceptable to the readers of the paper. He tells Mr. Rigg the same year that he was already known in the United States 'as well, if not better, than in England.' For thirty years Dr. Stevens had been studying Methodist history, and for twenty years had been writing about it. When Dr. Smith's *History of Methodism* appeared he feared that he had been anticipated, but in a little while he resumed his work. He asks Mr. Rigg to find him a London publisher, and reports that in 1859 26,000 volumes of his history had been sold. Encouragement from such a source was precious. He writes on October 27, 1859: 'Do not slacken your diligence with the pen. Whatever other line of usefulness God has marked out before you, be sure that this is well defined, and must not be forgotten.'

Methodism needs a literature for its present times.' In 1868 he writes: 'I hope that your Conference will have the good sense to send you as its representative to us some of these days.'

In 1871 Dr. Curry, who was then editor of the *Christian Advocate*, asks Dr. Rigg to supply a letter once in three weeks, for which ten dollars would be paid, and says he will be glad to receive articles and essays from him for the paper.

These facts will show how widely Dr. Rigg was known in the United States long before he paid his first visit. That was made in connexion with the Evangelical Alliance Conference in New York, which met for ten days, beginning October 2, 1873. After a pleasant passage in the *Republic* he reached New York on September 21 in time to be introduced to the Preachers' Meeting. Then, he says, he was invited to lunch with Mr. Osbon.

Lunch meant family dinner. The hospitality was plain, homely, but most ungrudging, so simple and kind. Beefsteak, sweet potatoes (very good), potatoes, a sweet preparation of Indian corn (naturally sweet), and other matters more agreeable to American taste than mine. The main things were good. Then apple-cake, a huge, heaped-up dish of peaches, black grapes, sweet, but not unlike a luscious small black gooseberry in taste. Such was my first American meal.

The same evening he set off for Niagara.

In no respect [he says] have we been disappointed, rather the contrary. But I am afraid to describe. Descriptions are long and tedious. The American falls are exquisitely beautiful, the Canadian most majestic, very grand, beautiful withal. Such greens, such sheets of white, such foam, such a vast gathering tumult, such a voluminous, tumultuous, deep, and

long and vast collection, and hurrying, and infinite self-involved rushing, of the mad out-flowing waters of mightiest lakes—such magic inclosures of islanded beauty—but I am foolish, and must have done.

He visited Hamilton, Toronto, and Montreal, where he preached twice. He found Methodism the most powerful denomination in Canada, and its ministers 'comparatively nearly twice as well off as in England.'

He read his paper on 'The Relations of the Secular and Religious Elements in Public Education in England' before the Evangelical Alliance on October 7, and heard Ward Beecher speak the same day.

Never was a Conference so full of business as this. It has been a magnificent success. The crowds grew from day to day, until at last four large churches or assembly rooms were kept crowded at the same time with meetings, at which all Christian subjects of interest and duty were discussed.

He visited Princeton with a party of 300 representatives, and paid tribute to Dr. M'Cosh and Dr. Hodge when he was called upon to address the students. He went on to Philadelphia and Washington.

Philadelphia [he says] is a very well-built city. Both the people and the city are quite English. The city, however, is here and there more splendid with white marble fronts to shops and houses, and is everywhere better set-up with white steps to the house-doors than any English town. It is a very well-built city, with a splendid park.

The woods in their autumnal tints were most beautiful. The country between New York and Baltimore, however, is generally farm-land and fruitful; but there is no landscape beauty like that of England's fields, plantations, and hedges,

with the beautiful farmsteads and country houses. Between Baltimore and Washington the country is mostly sandy, and the woods remain over a great part of it; this is the season to see them. Washington is 'the city of magnificent distances.' It is laid out on a large scale, but very unfinished and almost buried in sand.

His volume on National Education had recently been published, and the Educational Bureau awarded him 'favourable attentions,' and invited him to visit Washington.

On October 19 he was in Chicago, where he received special kindness from a young Congregationalist minister, the Rev. L. T. Chamberlain, pastor of New England Church, who drove Dr. Rigg and his friends about the city. Dr. Fowler, of Evanston, and Dr. Peck came to arrange for him to preach at the principal Methodist church in the morning. In the evening he preached for the Congregationalists. 'It is wonderful,' he says, 'how far Chicago has been rebuilt from the awful fire of two years ago. It is a remarkably fine population, very like a strong and noble English population—many fine women.' He next made his way to Cincinnati. The passage of the Alleghanies he describes as 'the only fine scenery I have seen in the United States, except the wooded hills between Montreal and Boston, and the woods just now generally. But woods alone, even in autumn colours, scarcely constitute fine scenery.' On the journey from Philadelphia to Chicago 'we clomb up the sides of the Alleghanies by a very remarkably steep ascent. The gorges were very fine, the valley-vistas swept far away, the mountains rose to an impressive height, woods were everywhere—beautiful woods, all in their rich autumnal colouring.'

On October 26 he preached in the College chapel at Yale, and in the evening in the Methodist church. Between the services he wrote:

Here is a sweet New England, and the calmest and loveliest of October Sabbath days. Never since I came to America have I enjoyed an hour as I did one this morning after breakfast. This is more English than anything I have yet seen in the States. The birds, too, sang a little this morning. The atmosphere is singularly pure and clear.

The previous Thursday evening he dined with Dr. Curry, and on Friday visited Drew Theological Seminary, about twenty-eight miles from New York.

Soon after his return to England in the middle of November he received a letter from Dr. John F. Hurst, then connected with Drew Theological Seminary, who expressed regret that he had not been able to meet him at Dr. Curry's. He says:

Your first letter to the *Advocate* after your return was most cordially received, and was extensively copied and favourably criticized throughout the country. We all cherish your too-brief visit to us with the most lively interest. Your name is here as 'ointment poured forth.' When shall we see you again?

That friendship was not allowed to rust. In 1881 Dr. Hurst thanks his friend for the new edition of *Modern Anglican Theology*, 'which was always so inspiring to me. I shall read it all again.' They saw each other in London in the summer of 1890. Bishop Hurst wrote, on his return to America:

To have met you again, and to have heard so many good things from you on current ecclesiastical and theological movements, was most delightful to me.

Next June he thanks Dr. Rigg for a copy of the new edition of his *Living Wesley* :

In the new, enlarged, and improved form I hardly recognized my dear little friend of earlier years. I congratulate you most heartily on the success of your work, which has already taken a firm place in our literature, and now must take a still stronger place as, in my opinion, the best portrait of John Wesley's character and work in existence.

The visit of 1873 was altogether happy and successful. Dr. Buckley specially referred to it in the *Christian Advocate* for April 24, 1909 :

Dr. Rigg was very much interested in our country. He had scores of friends in the United States. He was particularly a friend of Abel Stevens (the historian of American Methodism, and also of English Methodism), Dr. M'Clintock, and Bishops Janes and Simpson. For many years he was the English correspondent for the *Christian Advocate*, his letters being signed 'X Y Z.' Many of these articles were of the highest grade of correspondence. We had the pleasure—and profit—of meeting Dr. Rigg many years ago. Especially did he impress himself when in attendance upon the great Convention of the World's Evangelical Alliance in this city in 1873.

Dr. Rigg's crowded note-books show with what discrimination he studied the American school system on his first visit to the United States. He wrote on the subject, as we have seen, for the *Quarterly* and other Reviews. Alexander Shiras writes from the Bureau of Education, on July 16, 1875, to thank him for one of these articles and for his address on the Development of National Education. He confessed that, though he smarted under some things that were said as to their State systems, he had to acknowledge that there was much ground for it in the State reports.

All that seemed to be wanting was a little more generous appreciation of the great difficulties under which we labour in our sparsely settled rural districts, and of the really noble and largely successful efforts made in our towns and cities to emulate the perfection of the schools of older European States. We realize keenly the fact that, in educational matters, as in other things, we are still in the gristle of our youth, and that, however bright may be the intellects and quick and keen the perceptions of our people, there is, as there must be in all new countries, a lack of the broad culture and fine finish which belong to the older civilization of the world. But we think that, for a country which has been only a hundred years out of the woods, we are making strides towards a culture and finish which are worthy of kind notice from our Christian friends elsewhere, and it pains us when the *prevalent* tone in any article appears to be depreciatory rather than approbative.

Dr. Rigg paid a second visit to America in 1876, as one of the representatives from his own Church to the General Conference of the Methodist Episcopal Church, in Baltimore. His companion was his old friend, Mr. [afterwards Dr.] W. B. Pope, whom he met in the United States. Dr. Rigg sailed by the *Cedric* on April 6, and at once began to read Dr. Stevens's *History of American Methodism*, and to make notes for the address he had to deliver at Baltimore. His host in New York, Mr. Robert Schell, President of the Bank of the Metropolis, with whom he had stayed in 1873, met him on his arrival on April 16, and when he left for England, wrote that the house seemed 'quite lonesome' after his guest's departure. 'Mrs. Schell and myself spent Saturday evening discussing how much we had enjoyed your stay with us.' After spending Sunday and Monday in New York, Dr. Rigg went to Canada, and dined with Lord and Lady Dufferin, at Rideauhall, Ottawa. He

visited the International Exhibition in Philadelphia, and made good use of his time in seeing the chief places of interest. Boston struck him as 'much the pleasantest city in the States, with an air of taste and culture in all things.' The climate was harsh and the soil poor, but flowers abounded, and the suburbs were beautiful with their villas and gardens. He dined with the Hon. R. C. Winthrop, and spent a very pleasant evening with that distinguished man. He found his way also to Harvard University.

He and Mr. Pope visited Rhinebeck, eighty miles up the Hudson. They stayed with Miss Garrettson, daughter of the famous Methodist preacher, Freeborn Garrettson, who had married Miss Livingstone, and built this house for himself. Their hostess was nearly eighty-two, 'a perfect lady, very highly read, and very benevolent—connected with some of the best families in the State, and well allied in England.' The course of the river from the 'Highlands' to the 'Catskill Mountains' is the most beautiful part. At the Rhinebeck these two ranges are a great feature, especially the Catskill.

The Fraternal Delegates were received on May 6. Dr. Cyrus D. Foss introduced Mr. Pope to Bishop Janes and the Conference. Dr. John P. Newman presented Dr. Rigg—

Whose sympathies with every good work are profound and abiding, whose scholarly attainments in every department of philosophy and literature have won for him a reputation in two hemispheres, whose wise and persistent efforts in the cause of national education have endeared him to the heart of the English people, and who is another illustration of the fact that the followers of Wesley, whether on this side of the Atlantic

or on the other, are the patrons of science and the friends of Christian education.

Mr. Pope impressively set forth the great principles common to Methodism in both hemispheres. Dr. Rigg, with characteristic felicity, referred to the Centenary of National Independence then being celebrated in Philadelphia :

An independent nation could not but have an independent Church, and from that Church independence, co-eval with your birth as a people, have grown many of the special characteristics of your Methodism. The national life of your country has been thoroughly transfused into the veins of Church life. Your Church was destined and made ready for your country ; was born from the same throes and agony, and has become great through the same shaping influences. Your country, under Divine Providence, has made your Church what it is. It is an American Church, or it is nothing. It is *the* American Church, as no other is. An American might be excused for thinking that Methodism was created for America. America, it cannot be doubted, was predestined to be the great field of Methodist development and triumph. No other Church was capable of adapting itself completely to the conditions, the exigencies, the necessities of your irregular, impulsive, infinitely various, your multitudinous and unlimited national life and development. But for Methodism, what would your crowds of immigrants and adventurers have become ? What sort of life would have grown up among your wildernesses ? But, with God's blessing on Methodism, what heroic chapters of Christian history were enacted, and what a life of faith and devotion has actually grown up under the shades of your forests and within your vast river valleys ! Your own distinguished Church historian has well said that what was needed for your country a hundred years ago was 'religious system, energetic, migratory, itinerant, extempore, like the

population itself'; and that without such divinely provided help, 'demoralization and hot barbarism must have overflowed the continent.'

Providence, however, was not behindhand. Methodism was ready for the hour of need. The result has been the grandest and most wonderful century of national Church progress that the world has seen. . . . I believe that there is no Church in the world that has such responsibilities as yours, not one. Your position here—look at this continent—is to be in the heart of the country; you are commanding the centre and the corners of the land. I see some of the difficulties against which you have to contend, and some of the temptations you must guard against. I pray to God that He will give you the spirit of wisdom and counsel, a spirit of humble searching for truth, and of mutual confidence and consultation and love; and then I doubt not that upon this branch of our common Methodism, grown into the great Methodism of the earth, will rest blessing untold, and from generation to generation. May God grant it!

Dr. Rigg's letters to the *Methodist Recorder* show how deeply he had been impressed by the General Conference:

There is no such mighty or grandly representative a Church assembly in the world. All the Churches of the country pay it marked respect. American Methodism, colossal as it is, is yet but in its infancy. It needs, and will receive, both consolidation and development. Its future promises to be almost stupendous.

Thomas B. Sargent spoke to him at Baltimore about sending representatives to the General Conference of the Methodist Episcopal Church South, which was to meet at Atalanta, the capital of Georgia, on May 1, 1878. In a note he says:

I wish it could be Dr. Jobson and a younger and more sprightly minister. The objection you suggested that you would not be likely to send another so soon as two years is obviated by the fact that it is to *another body*, as truly Wesleyan, and as *well-deserving* as that now in session. Will you be kind enough to give reflection to this and confer with the brethren at home, and write from London? I was the honoured instrument of inducing the Methodist Church of Canada, at their first General Conference in Toronto, to which I was a delegate, to appoint the Rev. George Douglass and Governor Wilmot to our Quadrennial Assembly. . . . If life is prolonged, my happiness will be quadrupled to meet the sons of Mother-Church.

Dr. Rigg duly laid the matter before the Conference at Nottingham, and proposed that it should be referred to a small committee, and Dr. Punshon supported the proposal. A representative is now regularly sent to both the great American Methodist Churches.

Dr. Rigg's letters to the *Watchman* and the *Methodist Recorder* did not altogether approve themselves to Dr. Whedon, editor of the *American Methodist Quarterly*. The English visitor pointed out that the strong undercurrent of feeling as to the authority of the bishops had now come fully to the surface and caused for a time a reaction in favour of that authority. The laymen were more disposed to favour a strong episcopate than the ministry. The Rev. James Morrow, of Philadelphia, tells Dr. Rigg on January 17, 1877, that Dr. Whedon had a 'very commendatory notice of your article in the *Contemporary*, very otherwise of your letters from the General Conference.' The explanation was not far to seek. 'The simple truth is that Whedon out-bishops the bishops on the episcopacy.' But if Dr. Whedon

expressed dissent, others were not slow to recognize the justice of the visitor's critique. Bishop Goodsell told the Rev. John H. Goodman, in 1908, how Dr. Rigg's statesmanlike mind noted the limitations of the bishops' authority in the General Conference as contrasted with their autocratic power when it was not sitting.

A much-esteemed Canadian friend was Dr. Egerton Ryerson, whom Lord Dufferin called 'the father and founder of the educational system of Ontario.' On October 30, 1873, he expresses the great pleasure he had personally had from Dr. Rigg's 'public services and from his private companionship. I have read your article on Wesley and enjoyed much its statements and style.' In 1876, after his retirement from the Education Department, Dr. Ryerson was in London 'exhausting the treasures of the Museum, in looking over the principal publications' in regard to the old British Colonies and Canada, in order to write a history, to which he had long been pledged, of the early founders and institutions of the country. On January 3, 1877, he announced that he hoped to sail for home before the end of the month, and begs 'permission to express my admiration of your varied knowledge and accomplishments in music, painting, engraving, &c., &c., and your ability to entertain a whole company and make them feel themselves entertained and at home.'

Dr. Rigg never had the pleasure of visiting America again, but a long succession of distinguished visitors found their way to his house and college in Westminster, and he was thus kept in living touch with men and things in that country.

When the Rev. John H. Goodman returned from the

General Conference of the Methodist Episcopal Church, in 1908, he brought affectionate messages to Dr. Rigg from Dr. Buckley, Bishop Goodsell, Bishop Warren, Bishop Hamilton, and many ministers and laymen.

In Dr. Buckley, the editor of the *Christian Advocate*, Dr. Rigg came more and more to recognize a kindred spirit. He read his journal every week with keen appreciation, and shared his views on great questions affecting Methodism in the United States. How fully the feeling was reciprocated the following letter will show:

NEW YORK, *June 8, 1907.*

MY DEAR AND HONOURED FRIEND,

Nothing could have been more pleasing than to receive your letter. Unlike some, its length increased its value, and, unlike many, it could be read with ease.

For several months I have been hoping for a letter from you, and the very week in which this arrived I had determined to write to you. What you say to me in confidence about the continuance of your powers of lucid statement, correct thinking, and vocal utterance, has been said to me over and over by your countrymen, and by our fraternal delegates. Like yourself, I speak without notes. It would be a pleasure to me to know how you prepare—whether you write little or much—whether you form sentences while preparing, or whether you depend for words on the occasion. I think that I sent you my book on *Extemporaneous Oratory*. If I did not, and you will inform me, I will send one immediately. Your tract on the Class-meeting will be looked for with keen interest. I read the *Recorder*, and never without remembering the courtesy of your brother, on whom I called when on my first visit to London in 1853. He was then editor of the *Recorder* [the *Watchman*]. . . .

You may command me, my dear friend, for any service. I sincerely regard you as one of the comparatively few men who

have commanded public and interdenominational and international respect for Methodism because they have commanded it for themselves.

Yours in the determination of faith and a hope of meeting in the world to come,

J. M. BUCKLEY.

PS.—My last visit to England was in 1888. The last man whom I knew was yourself, though you did not see me. I was driving rapidly to the station. You emerged from a door and proceeded along the Strand. Pressed for time, I could not stop to speak to you. I had then just returned from the Holy Land and was hurrying home.

Dr. Buckley's final estimate of his old friend appears in the *Christian Advocate* for April 29, 1909.

In the long line of Presidents of the Wesleyan Conference there have been several men who were acknowledged to be great, not only by their *confrères* but by the contemporary bishops and archbishops of the Anglican Church. Among these Dr. James H. Rigg, who died last week in his eighty-ninth year, has an assured place. In deliberative assemblies of every description the voice of Dr. Rigg was potent. He was a complete master of the English language. None of his addresses would need correcting before publication. His sentences were well formed, and there was a certain majesty about his appearance and utterance. To those who did not know him well he seemed on the verge of a dominating manner. To those who knew him he appeared to have what he really had, calm confidence. No orator or superior could affright him or over-awe him. He was sought in Conferences by every one whom he knew. Frequently he differed from leaders in the Wesleyan body, sometimes widely, and had his share of defeats, but he never went down alone. If he did not convince all, he convinced many.

The last incident in Dr. Rigg's happy relations with trans-Atlantic Methodism, which extended over more than half a century, was the reception of the following Resolutions, which made a profound impression on the British Conference when they were read in the Representative Session at Lincoln in July 1909.

The Board of Foreign Missions of the Methodist Episcopal Church, having been informed of the death of the Rev. Dr. J. H. Rigg, desires to place on record its estimate of this distinguished minister of the Wesleyan Methodist Church of England.

Therefore Resolved :

First, that Dr. Rigg, by his abilities, acquirements, and services to Wesleyan Methodism, has added incalculably to confidence in and regard for that Christian Communion in all parts of the world.

Second, that his sturdy defence of truth, and equally unqualified opposition to vital error and sin, have been a potent encouragement to all like-minded who have followed his career or have been informed of his sterling qualities.

Third, that his close connexion with the organized missionary cause, both in general and in a most responsible post, that of the Treasurer of the Wesleyan Methodist Missionary Society, is beyond price, and a stone, not of offence, but of defence, against any unfriendly criticism, chronic or sporadic, to which that holy and philanthropic enterprise has always been exposed.

Fourth, that his usefulness as an educator united qualification with personal influence to such a degree as to stamp upon every student's character integrity and strict adherence to principle. The effect of his fidelity has often been noticed in those who had been under his tuition and who subsequently removed to the United States.

Fifth, that the Methodist Episcopal Church, which recognized his great ability and worth when he was present as a

delegate to the meeting of the World's Evangelical Alliance in the City of New York, and whose General Conference gladly received him as Fraternal Delegate from the Wesleyan Conference to that body, remembering the great impression then made and bearing in mind also his long career, his eight years as correspondent to the *Christian Advocate*, and his religious and educational works, which have been circulated on this side of the Atlantic, feels that his demise is a fact of great significance, and, with the Wesleyan Methodist Conference, it acknowledges that Providence, in the useful and prolonged life of Dr. Rigg, bestowed an inestimable gift upon universal Methodism.

Sixth, that a copy of the Resolutions be transmitted to the President and the ex-President of the Wesleyan Conference and to the Wesleyan Methodist Missionary Society.

Signed by order and on behalf of the Board of Foreign Missions.

JAMES M. BUCKLEY, Editor of the *Christian Advocate*.

WM. V. KELLEY, Editor of the *Methodist Review*.

FRANK MASON NORTH, Corresponding Secretary of the New York City Mission and Church Extension Society.

CHAPTER III

STUDIES OF WESLEY'S CHARACTER AND WORK

DR. RIGG occupied a unique position as an exponent of certain sides of Wesley's character, and especially of the relations which he wished to maintain between his Societies and the Church of England. He began to study these subjects closely during his probation, and in 1852 delivered a course of lectures in Guernsey which contained in germ much of his future writing upon the subject. He then drew up a careful critique of Isaac Taylor's *Wesley and Methodism*. It was to be expected, he says, that Taylor would do his subject 'at once great justice and great injustice; that his work would contain much wisdom and also not a little equally irrelevant and ingenious, equally unsound and plausible, speculation.'

As opportunity served he consulted such authorities as Thomas Jackson and others who were inheritors of the Wesley tradition. He was never a collector of Methodist antiquities, nor was he a master of minute details as to Wesley's life or his visits to various parts of England. But no writer had a clearer grasp of the principles which underlay Wesley's work or a more complete knowledge of the innermost springs of his character.

He had the good fortune, in Guernsey, to secure a

collection of Methodist pamphlets which never failed to excite the envy of collectors and students. On May 30, 1861, the Rev. Luke Tyerman writes :

I herewith return your unique collection of Methodist documents. Their perusal has been to myself one of the richest treats I have ever had. For ten years I have devoted a *very large* proportion of my spare time to the study of Methodist biographies, histories, controversies, pamphlets, tracts, &c., &c., but I have never yet met with a collection so rich as yours. I am deeply obliged for your great kindness, and shall ever cherish a grateful remembrance of it,

The Rev. William Stamp heard of these treasures from Mr. Tyerman, and in January 1862 asks for the loan of various pamphlets which 'form part of your valuable collection of Wesleyan antiques.' They were gladly lent and greatly prized.

On February 20, 1862, Mr. Tyerman describes a triumph of his own.

Yesterday I went to Mr. Everett's [see p. 64] to make notes and extracts from his old Methodist MSS., Tracts, &c., but instead of doing that I bought the whole of them, with a *few* exceptions for which I did not greatly care, and brought them away with me. Mr. Everett treated me with the greatest respect and kindness. Though I was there for about four hours, we did not spend a single minute in reference to Methodist reform, &c. It was *barely* mentioned, but that was all. . . . I congratulate you on your May missionary honours.

On March 3 he adds: 'I gave for my purchase, including fourteen years of the *Watchman*, the *Christian Advocate*, &c., £110. I cannot describe my treasures, for I have not had time to look at them.' Mr. Rigg had

urged him to write on Grace Murray, but he declines. His reply shows that the judgement pronounced in the *Life and Times of the Rev. John Wesley* is already formed.

I really have not leisure to take up Sister Grace. Mr. Stamp has some doubt about the authenticity of the document in the British Museum, and when he last wrote me he was about to examine it. He intends to paint a very angelic picture of the old dame. My opinion is she was a sanctified flirt. I cannot help attaching blame to every one (J. and C. Wesley, G. Whitefield, and Grace Murray), excepting John Bennet. He is the only one that comes out of the puddle-hole unstained.

When Dr. George Smith was preparing the first volume of his standard *History of Methodism* in May 1857 he said that, although he had had many kind advisers, no one had rendered him such essential aid as Mr. Rigg. In the second volume he relied much on his friend's mass of precious circulars and pamphlets. The old letters bear witness to his gratitude for valuable days spent over the proofs. The layman and the minister were both experts on these questions, and we find them discussing Wesley's powers over the Conference. Dr. Smith justly maintained that Wesley was master over it till his death. One sentence of Dr. Smith's was heartily approved by Mr. Rigg: 'Really, the more one knows of this wonderful Providence—Methodism—the more one wonders.' Dr. Smith always prized Mr. Rigg's help and counsel. In one letter from Camborne he says, 'I wish I could see you for an hour. I would almost pay the fare from this to Stockport for the privilege.'

In July 1868 Dr. Rigg wrote an article on 'The Churchmanship of John Wesley' for the *London*

Quarterly Review. It proved singularly well timed. Mr. Coleridge, then Solicitor-General, had introduced a Bill for removing University tests. Dr. Pusey wrote a letter to the then President (the Rev. John Bedford) in which he asked the Wesleyan Conference to consider how the Bill affected themselves. He thought they would discover that the proposals were not merely unfriendly to the Church of England but detrimental to the cause of religion. The Conference considered the letter. Dr. Rigg felt that it showed that the advocates of exclusiveness were *in extremis*, and that a greater mistake could not be made than to coalesce with Dr. Pusey and his party. 'In good time they would succeed to their own proper heritage in the Universities.' The Conference agreed to take no action in the matter, but directed Mr. Bedford, who had now become Ex-President, to convey this information to Dr. Pusey, who was not slow to acknowledge that his courteous communication had been received with the utmost respect.

The relations of Methodism to the Church of England were much discussed about this time, and the venerable Thomas Jackson, who was not able to be present, wrote a letter to the Conference in which he held that Methodism had now 'passed into a new state in relation to the Established Church of this country.' He denied that Methodism had departed from Wesley's principles. Wesley was a Protestant to the backbone, yet many of the clergy now declared their abhorrence of the very name of Protestant. Mr. Jackson trusted that 'No peace with Rome' would always be the motto of Methodism. The Conference sent him a special vote of thanks for his letter.

All this will explain the situation. Dr. Rigg sub-

mitted his article to Mr. Jackson before it was published. He wrote on June 5, 1868 :

I have read your article with great pleasure. The view which you have given of Mr. Wesley's case is just, and well brought out. No one is more sensible of the need of a real life of Mr. Wesley than myself, and some twenty years ago I might have undertaken it, but when it was mentioned about that time in the Conference, nobody seconded it. Joseph Fowler vehemently accused me at the Manchester Conference for having, in Charles Wesley's *Life*, stated that he differed from John in respect of Methodism and the Church. He thought I had compromised the interests of the body, and supplied our adversaries with weapons ; as if anything could be gained by the suppression of truth !

In another letter he says :

Mr. Wesley was decidedly *conservative*, yet subordinating everything to the advancement of *spiritual religion*. That he regarded as his supreme concern as a public man.

The subject was followed with lively interest throughout the Connexion. Mr. T. W. Pocock, in congratulating Dr. Rigg on his appointment to Westminster, refers to the letters which Mr. Jackson and Dr. Pusey had addressed to the Conference of 1868, which rendered it—

The most remarkable gathering of Methodist preachers since Mr. Wesley's time. To all who took part in the discussion, but especially to yourself, the thanks of the Conference are due for the reception Mr. Jackson's letter received. To have received it with due acknowledgement, and quietly to have tabled it, would have been putting the light under a bushel. But in this case the light, I believe, would have burnt through the covering, perhaps in an undesirable and uncontrollable form, &c.

When Dr. Rigg was debating the question of publishing his article in pamphlet form, his old friend, Thomas Vasey, wrote to encourage him to take that step. There were some who did not wish to commit themselves or Methodism to any pronouncement on such a subject, and they would have been glad if the article had been allowed to slumber in the pages of the Review. That was not Mr. Vasey's opinion. He says :

The President intimated to me yesterday that you intend publishing your article on the Church and Methodism in a separate form, and that you had met with some opposition in a certain quarter. Never mind either that or the second letter of 'T. J.' in the *Watchman*, but go on with your work, and publish.

The pamphlet was published by Messrs. Longmans in 1868, under the title, the *Relations of John Wesley and Wesleyan Methodism to the Church of England*, and reached a second edition in 1871. John Bedford expressed the opinion of many: 'I think it conclusive, and am much obliged to you for preparing it.' Dr. Rigg sent a copy of the pamphlet to the Rev. James Fraser, who had been carrying on a correspondence in the *Guardian* upon the subject of the reunion of Wesleyan Methodism with the Church of England. Mr. (afterwards Dean) Burgon thought Methodists were guilty of schism, but Mr. Fraser took a more charitable view. The future bishop acknowledged Dr. Rigg's pamphlet, which had reached him that morning, in a letter of sixteen pages, dated 'Ufton Rectory, near Reading, November 10, 1868.' He said that he had read with regret Dr. Rigg's statement that, though 'Methodists have never professed themselves Dissenters,' yet it is impossible

now to 'fold back the system which they have built up within the precincts of the Church of England.' Mr. Fraser had said in a recent sermon:

For years I have felt, and more than once, when I have had the opportunity, have publicly expressed, the feeling that we ought to open the doors of our house wide enough—and, if they are not wide enough already, we should make them wider—to admit the Wesleyans, if they would only incorporate themselves with us on their founder's terms.

The language used at the last Wesleyan Conference had not, Mr. Fraser felt, been very encouraging, but he thought that overtures should come from the side of the Church of England.

Four days later, in acknowledging another letter from Dr. Rigg, he says: 'I have read your pamphlet with much care, and with the greatest possible interest. I think it is a perfectly fair statement of the case on both sides, with two exceptions.' These were (1) that Dr. Rigg identified the principles and spirit of the Church of England with those of the extreme ritualistic or sacerdotal party, and (2) that he was—

Hardly generous (in this one instance) in attributing this movement in the Church towards comprehension to a desire on the part of some clergymen 'to unsettle the mind of the Wesleyans,' instead of to a desire—which I believe to be its true motive—to gather together into one, if that be possible, the scattered and disintegrated Christian communions which are the product of the Reformation, and which at present, like a disorganized army, present so feeble and wavering a front against the disciplined and compacted energies of Rome.

This correspondence led, as did so many others, to a happy friendship between the clergyman and the Methodist minister.

When Dr. Rigg went to America in 1873, Bishop Fraser gave him introductions to various friends. In 1879 he writes: 'I was sorry to miss [you] when you kindly called upon me on a recent visit of yours to Manchester'; and on May 19, 1880, he thanks him for congratulations on his marriage. 'It will be a matter of great gratification to me to introduce my wife to you if, on some occasion of visiting Manchester, you will give me the opportunity. I have just lost the best of mothers, and gained the best of wives.'

After Bishop Fraser's *Life* appeared, Dr. Rigg wrote an article upon it for the *London Quarterly*. Archdeacon Norris thanks him on July 12, 1887, for giving—

My dear friend credit (on my showing) for much more spirituality and devotional habit than Thomas Hughes cared to portray. To Hughes it was delightful, and full of hope for the Broad Church of the future, that one who had ridden to hounds in the Vale of the White Horse should have made his way into the episcopate. And, to accentuate this, he gave wholly disproportionate space and relief to the lay element in Fraser's life and character; whereas it was most remarkable how Fraser (thanks to the stern discipline to which he had subjected his natural self) succeeded, on becoming a bishop, in putting clean out of sight and out of mind his old lay tastes and habits, lest any weaker brother for whom Christ died should be shocked or offended. Only, out of his past life, he carried into his episcopate the candour and courage and simplicity and outspokenness which won and retained the confidence and affection of those Lancashire people. Your estimate of Fraser is wonderfully fair, considering that you had to read into the biography so much that is not in it.

It is interesting to find Mr. Matthew Arnold expressing agreement with Dr. Rigg's views as to possible

reforms in the Church of England. In October 1871 an article on 'The Political and Ecclesiastical Situation' appeared in the *London Quarterly Review*, in which Dr. Rigg urged that the formularies of the Church of England ought to be revised so that nothing should be left standing which might be interpreted as a germ of Popery, and that the government and discipline of the Church should be reformed and renovated. Its chief dignitaries and governors, he held, ought not to be selected by the Prime Minister. Mr. Arnold replied :

ATHENAEUM CLUB,
November 8, 1871.

MY DEAR DR. RIGG,

I have read the article in the *London Quarterly Review* (which I return) with great interest, and I have also given it to the Bishop of Peterborough to read, who was much interested and struck by it.

I agree entirely with you except as to the notion of expurgating the Prayer Book for the benefit of what is called the Evangelical School of theology in the Church and among the Dissenters. My great objection to this is that, in that theology, there would not be found a sufficiently large bond of union: the Church would be a sect, though, I agree with you, a very strong one. Time, however, will aid to solve this question, I think, in a wider sense than you indicate; and your solution in all other respects seems to me one to be, in the main, heartily accepted.

Ever truly yours,

MATTHEW ARNOLD.

In 1878 the Wesley pamphlet grew into a little volume on *The Churchmanship of John Wesley, and the Relations of Wesleyan Methodism to the Church of England*. This still holds the field as the classic presentation of this subject from the Methodist side. It was brought out

in the year of Dr. Rigg's Presidency, when the writer of this biography had the pleasant task of verifying its dates and references. No one could be more appreciative of any service in such directions than Dr. Rigg, or more open-minded when new facts were brought out. The preface to the second edition, which appeared in 1886, contained one instance of this :

Mr. Telford, in his *Life of Wesley*, lately published, has proved that John Wesley was never in any sense a Moravian, and that the Fetter Lane Society, as he established it, was not a Moravian Society. I have, consequently, had to rewrite some paragraphs in the third chapter of the volume.

Dr. Rigg's manifest freedom from animus against the Church of England won attention for his study of Wesley's Churchmanship far outside the borders of his own communion. The Rev. R. W. G. Hunter (then the Wesleyan minister in Winchester) reports on April 17, 1885, how Canon Warburton had called that afternoon to have a chat about Dr. Rigg's *Churchmanship of John Wesley*. He agreed with Canon Butler—

That the position you take up in your book is impregnable. though he confesses to a wish that the desire for union, on the part of Churchmen, had at least called forth some expression of regret, on your part, that it could not be. I will only add that I have been very proud to be able to put your book into the hands of the cathedral clergy, whom, from Dean Kitchin downwards, I have found very friendly. If, locally, we are a poor and obscure class, it makes one hold up one's head to know, amongst other things, that we can claim for Methodism a Dr. Rigg.

When in Guernsey Mr. Rigg had hoped that at some time he might be able to write a *Life of Wesley*. Two of

the articles in *Essays for the Times* deal with the relations of Wesleyan Methodism to the Established Church and with the Puritan ancestors and High-Church parents of the Wesleys. Dr. Rigg wrote other articles in the *London Quarterly* on various aspects of Wesley's life. The stress of public life compelled him to abandon his early ambition, but in 1875 he published a little volume bearing the happy title: *The Living Wesley, as he was in his Youth and in his Prime*. It contains much new matter as to Wesley's relations with such friends as Mrs. Pendarves and Miss Kirkham, and sets forth his status as a theologian, preacher, and thinker. Dr. Rigg hoped that the volume might 'do something towards furnishing a true portraiture of John Wesley in his human affections, in his intellectual character, and in his gifts and powers as a preacher.' He had access to valuable material gathered by Dr. Hoole, who was an expert in the shorthand used by the Wesleys, and was able to throw much light on the story of Miss Hopkey, as well as on the mission to Georgia.

Dr. Hoole writes, October 15, 1867 :

How strange that no one has ever acknowledged our debt to Oxford! John Wesley's Fellowship, and Charles's studentship, enabled them to go forth for many years, independent of other resources, 'taking nothing from the Gentiles.' Those revenues were provided for foreign travel, and other means of improvement. They were never better used.

Dr. Rigg's book always pleased him. He said on February 13, 1907 :

I have been reading my *Living Wesley*. It is just about the best thing I ever wrote. Probably it will be more read and better liked than anything I have ever written.

Dr. Rigg never lost an opportunity of putting himself into friendly communication with other students of Wesley and his times. When Miss Wedgwood's *John Wesley* appeared Dr. Rigg wrote to express the pleasure which that fine study had given him, but said that he could not accept her verdict as to Wesley's 'cold self-sufficiency.' He sent her his own *Living Wesley*. She replied on November 24, 1875:

The account of Wesley's correspondence with Mrs. Delany is quite new to me and very interesting. I wonder it has not attracted more notice, but doubtless the masquerade they chose has proved effectual. You are quite right in thinking that this correspondence would add something to my conception of Wesley's character; it certainly shows him in a different light to any in which he had appeared to me.

In 1883 Dr. Rigg prepared two dialogues: *Was John Wesley a High Churchman? Is Modern Methodism Wesleyan Methodism?* which were designed to meet the statement that followers of John Wesley were bound to unite themselves with the Church of England. Dr. Rigg maintained that—

The wide divergence of Methodism from the Church of England to-day is but the prolongation of a movement the lines of which, from the beginning and for many years, were traced under Wesley's own guidance [and that] Wesley himself led his people into the course which they have since consistently pursued. Separation was the necessary result of Wesley's work, not only for other and manifestly providential reasons, but for this reason in particular, that the Church of England failed to make any efforts whatever for the retention of Methodism, or its incorporation within its own system.

Some delightful letters were received from the Rev. J. H. Overton, to whom Dr. Rigg paid a visit at Epworth Rectory, when the present writer had the pleasure of being his companion. The two students had many interests in common, and their regard for each other steadily increased. On April 4, 1879, the rector writes :

I have a very much higher opinion of William Law than I fancy you have. Not that I at all agree with the popular opinion (which I am sorry to see Mr. Tyerman also holds) about John Wesley's behaviour to Law. I think, with you, that Wesley got, through the instrumentality of Peter Böhler, what he failed to get through Law ; and that his letter to Law, though not perhaps well-judged, was written in a pure spirit of Christian charity and a real regard for the spiritual interests of his old master. But I also think that Law was, in his way, as noble a specimen of a Christian as Wesley himself, and that as a writer he stands in the very first rank. Every one of his works shows, to my mind, extraordinary power ; and though I cannot pretend to agree with all his mystical writings, I think there is a wonderful fascination about them, and they anticipate and answer many of the difficulties of modern times. As a controversialist I think he is simply unrivalled, and as to his merits as a devotional writer, though in many points defective, I think, in the words of John Wesley (in his *later* years, long after he had widely diverged from him), that he was 'a strong and elegant writer, whose *Serious Call* will hardly be rivalled, if it be equalled, in the English tongue, either for beauty of expression or for justness and depth of thought.'

As showing the growing respect for Wesley's character and the deepening appreciation of the work he did, Dr. Rigg greatly prized a letter from Canon Ainger, who wrote on March 28, 1891, that he had looked in

vain for any adequate comment in the leading journals on the Centenary of Wesley's death. 'I did venture to express my own deep appreciation of Wesley's work for the world in a sermon at the Temple on the Sunday before.'

Dr. Rigg was asked on December 15, 1881, by Thomas S. Baynes to write the article on Methodism for the new edition of the *Encyclopaedia Britannica*, which the editor acknowledges on April 3, 1882, and describes as a clear and instructive outline of the history. This piece of work always pleased the author himself.

Dr. Rigg's writings on the relations of Wesley to the Church of England led to another episcopal friendship which gave him sincere pleasure. The Bishop of Gloucester was deeply interested in the question of Home Reunion, and Dr. Moulton put into his hands a copy of Dr. Rigg's pamphlet in order that the Methodist view might be made clear. Dr. Ellicott wrote :

GLOUCESTER,
May 24, 1872.

MY DEAR DR. RIGG,

Our common friend, Professor Moulton, who, as he tells me, has shown to you my letter to him, has just given me your ably written pamphlet.

This I have read most anxiously and most carefully.

At first I felt so greatly repelled, not only by its words but by its tone, that I felt it would be impossible to write to you on a subject on which I feel the greatest spiritual sensibility.

Two considerations have, however, led me to write. First, the plain evidence your pamphlet supplies of having been written against the expressions or expressed desires of men with whom I have less sympathy than you have, e.g. such men as Mr. Medd, Lord Nelson, and similar Church Congress

personages. With them I have no sympathy because their reunion theories seem to me based only on ecclesiastical adaptations, not on the deep movements of an union-seeking love—the yearnings of the heart for the one Flock as for the one Shepherd.

Secondly, I observe with thankfulness in your pamphlet—in its closing pages, at any rate—indications of a willingness to consider the subject, and some recognition, though dim, of the feelings of men like myself, who are seeking, for love's sake, to reunite bonds that were gradually loosened and finally broken owing to hard novercal behaviour on one side and a deepening sense of spiritual exigencies on the other.

So I write, though I will frankly own that I do not expect much sympathy.

My theory, such as it is, is this: That Church and Wesleyanism should consciously and deliberately, and by authoritatively-spoken words, prepare to consider how and to what extent reunion may become possible. I have no cut-and-dried scheme. I sometimes fancy I see a few possible outlines; but for the most part I am well content—if I can only bring about the mutual consideration of the subject—to leave the rest to the Holy Ghost. Separation came about by slow degrees, and providentially was never consummated by any distinct act or declaration. Return to union must be necessarily as slow, but it has no one great obstacle to surmount. We are separated by a marsh, but not by a river.

All, then, I ask at first is that good men should have faith enough to believe that some amount of reunion is possible, and, believing it, should frankly and lovingly confer thereon. The Holy Ghost will then reveal much that now lies veiled in prejudice and shadow.

Such reunion goes neither on High Church theories nor on Broad Church theories. It rests only on faith and love—and hope. It is content to begin simply and humbly, and step by step to embody things that have been slowly felt out,

in outward forms and usages, and so to work onward and upward.

The first point to be attained is such a recognition of Wesleyan ordination as may open Church pulpits to duly ordained Wesleyan ministers. I go no further at present, even in indefinite thoughts, though I do at times, as the letter you have seen would have indicated, [contemplate] points still beyond.

However, even this first point can only be reached after many gentle efforts and many holy drawings on both sides. I don't for one moment believe that resolutions of a Wesleyan Conference or the declarations of a Convocation could now bring such things about ; but this I do believe, that if we act and discuss deliberately with a view to this future, it will somehow come about.

The upshot, then, of all, as far as I am concerned, is this—to ask most solemnly your aid, as far as you can conscientiously give it, in calmly discussing possibilities and in avowed deliberations, when opportunity may offer, as to the great subject of gradual return towards union. I don't even ask any answer to this letter ; but I do ask you to consider it, as it presents the subject in a very different way to which, judging from your pamphlet, you have been hitherto accustomed to regard it.

I have mentioned my thoughts to several good men, and I have been greatly comforted by the reception they have met with.

I now close a strange letter for a bishop of the Church that drove out Wesley to write ; but that I do write it, and with the deepest sincerity, is perhaps a humble evidence that the Church of England of 1872 is a very different Church to that of 1772, and that that Church has profited by the lessons of the past.

I remain,

Dear Dr. Rigg,

Very faithfully yours,

C. J. GLOUCESTER AND BRISTOL.

Dr. Rigg's reply called forth another beautiful letter :

65 PORTLAND PLACE, W.,
May 29, 1872.

MY DEAR DR. RIGG,

Allow me to thank you in the warmest way for your kind and welcome letter. It is a real pleasure to me to see that you understand me, as I venture to think I now understand you and your position. At first I could hardly tell whether the pamphlet I received from Professor Moulton was to be considered as an answer to past expressions or present hopes. As my letter would have shown, I surmised that it was the former ; still, I could not be sure. Hence my chilled state.

I feel now, with you, that we must all cultivate friendly relations, and, as a preliminary, get to know and understand each other. I shall, indeed, hope to get up a friendly dinner among a few of us of different ways of thinking ere I leave London, and I trust that I shall have the good fortune of finding you disengaged when the time comes.

I shall try and secure one or two of our more kindly and genial bishops.

I read at Gloucester your article in the *London Quarterly Review*, which was as interesting as it was kind in tone.

I remain, with all good wishes,

Very sincerely yours,

C. J. GLOUCESTER AND BRISTOL.

Ten days later the bishop invited Dr. Rigg to dine with him on June 17, at 7.30, to meet Canon Westcott, the Bishop of Manchester, Dr. Jobson, and one or two others, and 'to have a frank and free confidential talk on the possibility of coming nearer together. We must begin by socially knowing each other.' After this happy gathering Dr. Rigg sent the bishop a copy of the *London Quarterly Review* containing an article on

the same general subject, which called forth this note on June 24 :

I thank you very warmly for the particularly interesting and suggestive article which you have kindly sent me.

I read nearly all of it last night, and was especially struck with the description of and comments on Wesley's preaching. Much as I knew hereon, I found new matter in the Review. It is a very important article.

A later letter, which is undated, breathes the same spirit.

8 ROYAL YORK CRESCENT,
CLIFTON, BRISTOL.

MY DEAR DR. RIGG,

I cannot say how much I thank you, not only for the valuable and welcome volume, but for your most friendly note. I have always tried to order myself towards your great Christian community with frankness. I have grieved that the Church of England so acted that men, essentially of the Church of England, are not now in the visible communion of that Church, and I am sure that it is bad for us both, nay—as you know—I have acted on that persuasion; and in doing so I have realized that, till all are one, you and we must work for a common Master on lines ultimately convergent, but now *not* coincident. I wish our silly 'absorption' theory people could realize this. There would be much less ill-feeling and irritation.

I must now be brief. I am looking forward to read your volume after a little while, but just at present I am in a divided and trying state, doing necessary duty and administering at the dying bed of one whom I may truthfully speak of as a gentle saint—my dear and honoured father, by whose bedside I am writing this. Two days ago I had urgent official work to do, and my very soul was wrung at having to leave him when he seemed very near the golden gates; but the dear and faithful patriarch (he is eighty-seven) sent me forth—his hand laid on my head—with his truly patriarchal blessing,

to do my work, even though we might never meet again in life in this world. But he is yet spared, and I am again by his side. He is spared (blessed be God) all pain, and is gently and blessedly—with every power of mind as fresh as ever—falling on sleep. Such scenes do one a good no words can sufficiently set forth.

Very sincerely yours,
C. J. GLOUCESTER AND BRISTOL.

The last letter from the bishop is dated October 5, 1878.

I sincerely hope this finds you well. It is ever a pleasure to me to hear from you, and I look back with pleasure at the basis of our coming into contact—a desire to bring the Church of England and Methodism a little closer together. Wordsworthian reabsorption is a dream. Increasing friendly relations are more than a possibility.

They often met in after-years, and always with the same happy confidence that had marked their earlier intercourse.

Dr. Westcott, then Canon of Peterborough, also read Dr. Rigg's pamphlet. He says in 1872 :

No one can recognize more gratefully than I do the presence of elements of social and religious life in Wesleyanism which our own Church, as yet, wants. But I plead that our Church has the capacity for receiving and developing them.

Dr. Rigg's feeling on the subject which first drew the Bishop of Gloucester towards him is expressed in an address before the Evangelical Alliance on 'The True Unity of the Church in Christ: Church Union and Reunion.'

It is very singular to my mind, and yet I suppose many here will think it quite natural, that in the last manifesto of the Anglican Conference, wherein all the bishops were united,

there are exhortations which urge all Christians to unity, and assume that the unity the world needs is to be associated with a corporate unity. Now, it may seem hard and strange, even to some who are here, if I avow and declare that which is the feeling of very many, and, I think, of most connected with the Evangelical Alliance—viz., that a corporate union, co-extensive with our nation, would be fatal to Christian unity. There are, in fact, idiosyncrasies—if you will allow the word—which not only touch one or two, but which are diffused amongst groups, and distinguish one group from another. There are, to begin with, national and racial distinctions and differences. You will not find Scotsmen parting easily with Presbyterianism, and you will find a very large proportion of Englishmen who could not possibly part with Episcopalianism and Liturgical services. If we are not to recognize that those two divergent sets of feeling and judgements are to be mutually tolerated (I may say mutually approved and admired, though all may not go the same length), then we can never have such a thing as Christian unity in England and Scotland. Allow me just here to say that it is a very good thing for us that we have an English Presbyterian Church, which is widely diffused and growing. I, for one, hail with joy the formation and consolidation of that English Presbyterian Church as one of the best features of modern religious development in this country. I recognise Presbyterianism as naturally allied to certain conditions and idiosyncrasies of mind and feeling connected with a magnificent history, the effects of which will abide. We must contrive to have a unity which embraces all such varieties, legitimatizes all, rejoices in all, or we have not true unity.

His whole attitude was summed up in the statement made when returning thanks for his election into the Legal Conference in 1866. His principle had always been to maintain the independence of Methodism as 'a church friendly to all, but owing allegiance to none.'

CHAPTER IV

LIFE AT WESTMINSTER

DR. RIGG was Principal of Westminster Training College for thirty-five years, from 1868 to 1903. When he was appointed, the Rev. G. W. Olver, B.A., had been secretary two years. Dr. Rigg found him a strong, tender, and loyal colleague, and in later life often referred to his happy association with him and to the unflinching sympathy and consideration shown to him and his family by Mr. Olver. Mr. William Sugden (1851-81) was Head Master. Mr. Charles Mansford (1854-88), Mr. Kinton, Mr. Langler, Mr. West, and Mr. James Smetham were on the staff. Mr. J. H. Cowham joined the circle a little later. Mr. Reatchlous (1876-1904), who followed Mr. Mansford as Vice-Principal, Mr. Alfred Barriball, and Dr. Ralph Dunstan were somewhat later additions to the staff.

With all these colleagues Dr. Rigg laboured in unbroken harmony. Mr. Cowham, who was associated with him for thirty years, wrote after his death :

I shall always remember the trust he reposed in us during our work, and the cordial appreciation with which he invariably greeted our success. He could not only afford to be generous in recognizing our worth, he was generous to us, and so we revered him ; and now he has passed away we mourn his loss, but we cannot forget his sympathy, his kind-



THE STAFF OF WESTMINSTER TRAINING COLLEGE IN 1895.

Back Row from left—Mr. Prince, Mr. Kay, Mr. Brook, Mr. Bavin, Dr. Ralph Dunstan.

Front Row—Mr. Langler, Rev. Dr. Waller, Rev. Dr. Riggs, Mr. Reatchlous, Mr. Cowham, Mr. A. Barriball.

ness, his appreciation, and his worthy example and true nobility of life and character.

After his old Principal's death Mr. Alfred Barriball bore similar testimony.

I have known him since I was a lad, and revered him highly when, later on, I was a student under his Principalship. Afterwards, at Dr. Rigg's invitation, I joined the college staff, and for more than twenty years worked under him, without ever receiving a cross word or smarting under a sense of injustice. I then realized that it had been my privilege to be associated with a great and warm-hearted, generous-spirited Christian gentleman.

Dr. Rigg took a liberal view of all educational questions, and refused to gain uniformity in a school system at the cost of the liberty which tended to self-reliance and independence of character. Hence, thirty years ago, he revolted from the adoption of a universal code, and he anticipated the differentiation of school curricula now publicly and officially acknowledged.

It was the custom to open each new session of the college with an Inaugural Address, when the students, with day-school teachers and friends who were able to be present, listened to some exposition of educational policy, or some luminous discussion of new codes or proposed alterations in the day-school system. When Southlands College was opened, its Principal took his share in these responsible deliverances. Dr. Rigg always gave his best strength to the preparation of his Inaugural, and the problems of the times were discussed with a breadth of view and a fullness of knowledge which made a deep impression, not only on those who were present, but on the still wider circle of friends of

education in all parts of the country, who studied the printed address with the closest attention. Two notes will show how much this part of Dr. Rigg's work was appreciated. The Rev. George Scott wrote from Bury on February 18, 1870 :

Accept my heartfelt and earnest thanks for your noble Inaugural, so full of important and condensed information, so elevated in principle, so religious in tone, so wholesome and truly Methodist in its whole structure. I read it twice yesterday (once aloud) with unfeigned satisfaction, not finding a sentence against which I could object.

The Rev. William Shaw also thanked him for the clear and convincing statement of the Wesleyan position in regard to the question of national education.

As a defence of yourself and all who, like you, abide firmly by the old principles, it is most complete. All who wish us now to go on other lines must at least allow that neither you nor the Education Committee could possibly pursue any other course until the Conference itself has decided that it is no longer needed to keep on that line.

Dr. Rigg was singularly happy in his association with Mr. Charles Mansford, the resident master and afterwards Vice-Principal of the college, who shared his enlightened views of education, and had a singular charm of style and a deep religious earnestness which made him a great power as well as a general favourite in the college. How this Christian gentleman did his work is shown by a letter from Ventnor in January, 1872 :

It occurs to me that I shall do well to take with the students the Epistle of James next year. It will be useful to

them, and will afford me opportunities of saying to them many things I wish to say without seeming to go out of my way for the purpose. If, therefore, you agree, I shall make this my text-book for the year.

No man ever felt more deeply conscious of his vocation than Charles Mansford, or more anxious that his life-work might 'turn out to be seed sown in good ground, bringing forth good fruit in time to come.' The esteem and confidence between the Principal and the man who became his right hand in all questions of college management grew steadily every year. In February 1887, when he was compelled to spend some time at Cannes, Mr Mansford sent a beautiful letter thanking Dr. Rigg for the profit and delight with which he had read his Inaugural Address in the *Methodist Recorder*. Its appeal to the Methodist people seemed to him as though it could not fail to convince those who heard or read it.

Alas, these sharp political conflicts! The divisions among our own ministers, as well as people, and the pernicious schemes, crude and even childish as they were, which were launched by men of influence amongst us in 1870, have done much to paralyse our day-school movement in Methodism, and have reduced to a state of comparative inaction the very agency which should have been most powerful in maintaining among us a system of education truly national which was at once religious and unsectarian. Our schools were the best type of schools for England, after all, and though your own powerful advocacy prevented their overthrow, it could not in the nature of things bring back the early enthusiasm and zeal thus wantonly frittered away. We seem to have turned the corner, or rather turned the tide just now, and your spirited appeal is most timely. I hope that you will be so far able to influence the Commission as to relieve our committees somewhat of the dreadful strain now put upon

them by the unfair competition with School Boards. This is one great hindrance to the progress of our schools, and an essential obstacle in the way of the establishment of new schools. Should you succeed in this you will put a crown upon a noble work, and achieve not only a brilliant defence, which you have already done, but a positive victory, and turn the battle to the gate.

Mr. Mansford retired from the Vice-Principalship in 1888, after what he calls nearly thirty-seven years of uninterrupted happiness in the college. He wrote :

I have been happy in my work and happier still in my associations. Of this I am confident—I could not have spent my life in a better cause, nor have been associated with better men. It will be especially a life-long pleasure to me to remember that, for so many years, I enjoyed your unqualified confidence and your constant support and friendship. There is no memory which casts a shade upon this happy association of my most happy life. The period in which I have been associated with you in the management of the college is one which I shall remember with unmixed pleasure and thankfulness to the last hour of life. My only regret is that I am not permitted to work with you as long as you are permitted to work. But I will not complain. Let me rather be thankful that I have been permitted to work so long.

The happy compensations which came to the Principal amid many anxieties are shown by two letters which Dr. Waller wrote to him whilst he was in Paris. On May 16, 1882, he says :

I have been increasingly pleased with the spirit and tone of the students in the class-meetings. There is an earnest life and healthy flow of feeling which must tend to good order in the college and the future welfare of the students.

On June 5 he writes :

You need to take every opportunity of preserving your health, for I should regard the failure of your strength as the greatest calamity which could happen to our Methodist and educational interests—and this is the general opinion of your brethren. Some one spoke of you as a 'lion'—well, in fight, one lion is worth a thousand sheep.

I have just returned from Willenhall, where I have been delighted with the day-school success. The Wesleyan congregation is equal to the three Church congregations. There are nearly five hundred members of Society, and Methodism holds the first place in the town. Mr. Tildesley says they could never have obtained or held their position but for their capital day school. Besides the general influence it has given them, he says that, in the hands of Mr. Foster, the present master, it has been an important religious power. At Small Heath, in the same circuit, they have reaped a similar advantage, and they are just completing a most important enlargement to the premises. These are cheering facts. By the way, I hear in all places of the value of your last Inaugural. Mr. Tildesley says it gave him immense delight.

Dr. Rigg lectured twice a week to the students on subjects that might assist them in their future Bible teaching. One set of lectures gave 'A Summary of Main and Obvious Arguments for the Historical Truth of Christianity.' Christianity was shown to be a divine revelation with a special purpose; the relation was brought out between miracles and natural law and divine government. The question of Atheism was discussed and Christianity considered as 'a fact to be accounted for.' The evidence for the Resurrection was followed by a study of the Acts and of the four Gospels, with the character of Jesus as therein delineated. The autumn course dealt with 'Primitive Christianity in its

Historical Character and Aspects,' laying stress on organization and fellowship, and defending the Methodist system. The last paragraph of the syllabus has a familiar ring to students of Dr. Rigg's works: 'Exposition and Defence of Class-meeting Fellowship. How Wesleyan Methodism stands related to other forms of Church Organizations, e.g. Congregationalism, Presbyterianism, and Episcopalianism.' Another instructive set of lectures dealt with 'The Acts of the Apostles and the Epistles of St. Paul, showing their Mutual Harmony and the General Evidences of their Truth and Authenticity.'

Dr. Rigg felt it his duty and privilege to be with his students, so far as possible, on the first Sunday of the month for the Sacrament of the Lord's Supper. On Sunday mornings Dr. Rigg and Mr. Mansford were alternately responsible for an hour with the students from nine to ten. Dr. Rigg spoke on such subjects as the Sabbath and the Sabbath law, or on the Gospels and the life of St. Paul, treating them in a devotional manner. His work in this department was much appreciated. On February 2, 1884, an old student wrote to acknowledge the great and lasting benefit which he had received from Dr. Rigg's lectures on the internal evidences of Christianity. His conversion had been real and complete, but sceptical difficulties had greatly interfered with his religious progress.

The arguments you placed in my hands [he said] enabled me at the time to crush the hydra-headed monster, and have since given me many a victory. You showed so clearly that Christ must have risen from the dead, and that therefore He must have been God and able to work all the miracles the Gospels accredit to Him; so conclusively that the four Evangel-

ists were honest and accurate in detail, though there might be apparent contradictions; and brought out so strongly the proofs of the divine origin of Christianity, the divine care of the Christian Church, and the errors of atheists and agnostics (especially the latter) that all my religious difficulties were removed. I still have my notes of those lectures. From that time I have had a growing appreciation for the Bible, and a firmer faith in God. I owe a great deal to you for the help you have given me.

Mr. John T. Titchener, of Whitchurch, Aylesbury, who was at the college in Dr. Rigg's 'palmiest days,' says: 'His strong and healthy influence over me in those days has never left me.' He wrote to his old Principal on March 5, 1909: 'I look back upon those days at Westminster with the greatest delight and profit. I am so thankful I was ever placed under your edifying tuition and influence.' Miss Rigg says this letter from his old student came while Dr. Rigg was so ill that all correspondence had to be kept from him. On Sunday, April 4, there was a considerable rally. It was the last day that he was at all like his old self. His daughter gave him the letter along with two or three others that had come from old friends. He read them all with pleasure, reading Mr. Titchener's aloud, and expressing warmly his interest in it and his gratification. It was the last letter he ever read.

The Sundays when Dr. Rigg was not engaged with his students were spent in many parts of the Connexion, and bore gracious fruit. One instance of this greatly cheered him. Mr. J. B. Leslie wrote from Sheffield on September 12, 1883, that on April 5, 1874, three young men called upon him intending to spend the Sunday evening in smoking and chess-playing.

One of them had, like himself, been brought up from infancy in connexion with Carver Street Chapel, another was a New Connexion Methodist, the third was a Wesleyan from Boston. When they met the New Connexion Methodist asked, 'Who is this Dr. Rigg that is advertised to preach at Carver Street to-night?' Mr. Leslie replied, 'He is one of our men and comes from Westminster. Would you like to hear him?' The four friends went and sat together. The sermon was on Mary of Bethany. The young men thoroughly enjoyed the service. They were pressed by their friends to make free use of their pew and attend regularly. The New Connexion Methodist entered the ministry of his own Church; the Boston man went to Colesburg, in South Africa, and became the life and soul of Methodism there; the third laboured in South India under the London Missionary Society. Mr. Leslie began to attend Carver Street regularly, became a member and earnest worker among the young, and the seat in which the friends had sat together became his family pew. 'How much I myself and the other three owe to hearing you preach that sermon, and how much it has influenced our lives, I know not.'

Another illustration of the influence of Dr. Rigg's ministry may be added here. A leader at Wesley's Chapel wrote on March 29, 1888, that a member of his class had been praying for her husband's conversion for six years. On the previous Sunday evening he had been induced to attend City Road Chapel, where Dr. Rigg's sermon 'went home to his heart, and, before the service was over, he was found on his knees. He went home and, with his wife, bowed at the throne of grace, and has daily continued to do so.'

Dr. Rigg's preaching was greatly appreciated by homely folk. The fishermen at Folkestone used to hang upon his words with the keenest pleasure. Village congregations gave him an eager welcome. His exposition of a parable or a miracle might sometimes be rather prolonged, but his active ministry was spent in times when congregations were not so sensitive to the movements of the clock as they are to-day. He knew how to make the gospel stories live and lay hold of the conscience. The man was lost in the message. The writer's first impression of his preaching was gained from a daughter of the Rev. G. T. Perks, who told how he had visited Stratford and greatly impressed her by his masterly simplicity. Every word was easy to understand. There was a love of Christ and a knowledge of heavenly things which made his preaching profoundly impressive and helpful. He wrote only a few notes, but he worked out his subject in his mind and spared no pains to make it clear and practical.

The Rev. W. L. Watkinson says :

We heard Dr. Rigg preach at one of the Liverpool Conferences, a simple, useful, expository sermon : this was the only occasion that we had the privilege to listen to him. Yet it impressed us as masterly, with touches of tenderness and beauty, and somehow it lingers in the memory. His practical and devotional writings have precisely similar characteristics. Serious and practical, they contain passages of real pathos and beauty. He had a big heart, and its throb is felt in the most massive of his productions. I told him, one day, that he was at bottom a poet ; he smiled ; but it was true. Genius cannot be altogether prosaic ; it will betray itself in felicities of imagery and expression.'¹

¹ *Wesleyan Methodist Magazine*, June 1909.

Dr. Rigg's views on preparation for the pulpit are given in his *Thoughts on Preaching*. He maintained that, provided the extemporaneous preacher properly improves and disciplines his mind, the style of his sermon—

Is likely to be better, or at least fitter and more effective, than that of the recited. There may be some unfinished sentences—a matter in itself of small consequence; but there need not be many. Often the highest finish, as well as power of language, is suggested in the moment of delivery. The inspired felicity of the occasion will go far beyond the *curiosa felicitas* of the study. We assume that the speaker is also a writer; that in the study he is habitually careful and exact, if not fastidious, in the style of all that he writes; that he is also inured to habits of reflection, to the logical arrangement of his subject in his mind before speaking, to the provision and use of illustrations, to all that belongs to complete pre-meditation. Such a preacher will often far excel in his extemporaneous utterances anything he could have prepared on the subject at his desk. In fact, the habit of speaking contributes to the production of the noblest and completest style even for what is intended only to be read, as every man must know who has habitually practised at the same time writing for the Press and speaking to the multitude. The noblest pulpit oratory has been the result of such pre-meditation as has now been described, coupled with hard reading and continuous self-culture, with a complete mastery of style in writing, and with all that belongs to mental discipline.

One of the pleasures of Dr. Rigg's position at Westminster was the introduction which it gave him to distinguished men in all Churches and circles. The chief gain was his happy friendship with Dean Stanley and his noble-hearted wife. The acquaintance began

before Dr. Rigg's appointment to Westminster. In 1867 the Dean says :

I quite concur in your general view of what should be done for the Church of England. Only in specific details I should question : 1. The policy or justice of driving out the High Churchmen. Why in the world should we be forced to part with Ken or Keble? 2. As to patronage, the first thing and the one vital question, to my mind, is, how to get the best men. I am sure that, in the higher offices, we should *not* by popular election, I doubt even in the lower offices.

In April 1868 he thanks Dr. Rigg for his *Essays for the Times* :

Relating, as they do, to subjects of so much interest, and coming from a quarter that increases that interest, he has read a part, and hopes to read the remainder, of the volume with profit and pleasure.

A little later he says that he hopes to read something which Dr. Rigg has sent 'with much interest and instruction. *Quamvis non Wesleyanus nihil Wesleyani a me alienum puto.*'

When Dr. Rigg took up his residence at Horseferry Road in September 1868, the friendship ripened. There was a constant exchange of letters, and the Dean lavished gracious attentions on his Methodist neighbour and his wife. He sent them tickets for services in the Abbey, offered them places from which they could see public functions, invited them to lunch or to dinner or to join gatherings of friends at the Deanery. In June 1869 he asks Dr. and Mrs. Rigg to join a party including Mr. Motley, the American historian, which he was going to pilot through the Abbey. 'It has just occurred to me,' ran another note, 'that some of

your people would like to be on a platform erected in front of Henry VIII's Chapel to see the Queen pass.' The writer of this biography was sent, as Dr. Rigg's assistant, to show the Dean how to find his favourite poem of Charles Wesley's—the verses on Catholic Love—

Weary of all this wordy strife—

in Dr. Osborn's volumes. It was not an easy task, for the general index omits the first verse. The charming courtesy with which he was welcomed to the Dean's study, and the invitation given to the address which he was going to deliver at Sion College on his American experiences, made that a very happy little duty.

In 1869 the Dean acknowledges a letter from Dr. Rigg as to the Church of England :

What you say has, I do not deny, real truth. It is (with some other points which you do not mention) one of the drawbacks to our system which has often occurred to me, and which more than reconciles me to the co-existence of other institutions like those of the Nonconformist Churches which proceed on contrary principles. All that I hope is that there is that in the Church of England which is **not** equally found elsewhere, which gives a scope and opportunity for free and gradual growth such as I know not where to find in other communities. That animosities and contradictions are intensified by being brought face to face within one Society is true—but I consider this to be an evil which the National Church shares with the State and with the Family, and which, as in the case of partiee in the State, and of diverse characters in the Family, is more than counter-balanced by the advantage of variety, by the occasion for self-control, and by the experience of divergent opinions. I venture to think that, even in Nonconformist Churches, unless they be extremely small, or unless the governing force

be very severe, the same principle of 'diversity in unity' must exist in some degree, and I see no complete escape from it except in that which I, for one, regard as the only legitimate, and perhaps the ultimately destined, issue of the recoil from National Churches, viz. absolute Individualism. This, which will demand the total dissolution of all Churches (in the modern sense of the word), *may* be the end to which we are approaching, in which there will be no outward religious society at all, and each human soul, as in the intellectual, so in the religious world, will find out for itself its own food and its own companions. But, in the interval, I feel bound to make the most of the institutions we have, and the National Church, I feel sure, has capabilities that have never yet been fully developed, and which are in some respects more fully in harmony with the age than those of Nonconformist Churches.

That the English formularies have many defects I quite allow, and, as you know, am constantly labouring to get them altered, and have in part succeeded. But I don't wish to eradicate any element on which the so-called Catholic tendencies of the Christian mind can feed. In two or three instances we have them in excess; but so long as public worship is conducted with any outward or any ancient forms, even though it is only the two sacraments, and so long as any sacred art or architecture or order of clergy is tolerated at all, so long I expect the tendencies towards Sacerdotalism and Ritualism to appear even in the most Protestant Churches.

That a vast amount of intolerance is loud against us I freely confess, and, as you know, I have been as much exposed to its attacks as any one; yet still I feel that I should not be as free, nor fill a position so well suited to me, in any Nonconformist Church as I have in my own. Although I have heard sermons in Nonconformist chapels that I have preferred to most that I hear in the Abbey, yet I have also heard—even from highly respected Nonconformist ministers—sermons which showed me a Churchman like myself could only have a place there by claiming a wider toleration of

divergence even than I claim to possess here. And I think that the long historical succession of 'Latitudinarian' Churchmen, from Chillingworth down to Milman, proves the same thing.

I have ventured to throw out these few remarks, not with the view of eliciting an answer, or of persuading you, but only to show that I give your kind arguments full weight, and that I profess myself unconvinced, not because they have no force, but because, on the whole, the counter-arguments seem to me to outweigh them.

When Dr. Rigg sent his pamphlet on *The Relations of John Wesley and of Wesleyan Methodism to the Church of England*, the Dean thanks him for 'the generous sentiments expressed in it.'

As you know, it is not the useless overthrow of a great, and, with all its faults, a beneficent institution that I so much lament, in the schemes of the Liberation Society, as the degrading superstition (so it seems to me) which lies at the root of these schemes, and which would triumph if they succeeded. I am too good a Protestant to believe that they will succeed; but, if they do, the wretched state of the Roman Catholic countries of Europe, from which I have just returned, gives a measure of what we may expect.

In April 1873 the Dean borrows Moore's *Life of Wesley*, the latest edition of Southey's *Life*, and *John Wesley's Place in Church History*, by R. D. Urlin, for two lectures which he is to deliver at Oxford. By-and-by he reports: 'My lectures on Wesley were a great interest to me. I shall hope to publish them, but not alone.' He had regarded Wesley as the Broad Churchman of his day. A little later Dr. Rigg sends some criticisms of the Dean's positions. Stanley replies, from Oxford:

I have not my book at hand to refer to, but quite acknowledge the force of your criticism. I was thinking, probably, only of the acknowledged superiority of Wesley to all his followers. But this should have been so expressed as to avoid the disagreeable interpretation of which (as I gather from your remarks) it is susceptible.

Dr. Rigg had sent some suggestions as to the Church of England and its reconstruction, and had expressed a wish that he could get a hearing as to such questions in the *Times*, 'writing as a Nonconformist, but not an anti-State Churchman.' The Dean expresses his agreement as to four points, and his dissent from Dr. Rigg's views that patronage should be vested 'in the bishop—or some proper ecclesiastical authority,' and that 'duly graduated and subordinated synodical meetings' should be formed with some power of discipline, &c. 'When I return to town,' says the Dean, 'I shall be glad to talk over these matters some day—and also the opportunity of making yourself heard, as you ought to be, on these points.' After Dr. Rigg's return from America in 1873 the Dean invited him to dinner 'to tell us your experiences.'

When he visited Russia the Dean tried to carry out a commission from his friend, probably in reference to national education. On March 4, 1874, he reports:

DEAR DR. RIGG,

I have returned safe and sound from Russia, and have not forgotten your commission. I set on foot the inquiry as soon as I arrived at St. Petersburg, but, partly from the natural slowness of the Russians in any business, partly from the difficulty of finding the proper persons to translate from Russian documents into English, the answers to your questions were not completed before I came away. The matter is, however, in the hands of the English chaplain, and,

if you will have patience, I doubt not that he will in due time send the desired information. I saw Innocent, the Metropolitan of Moscow, and spoke with him generally on the topic of missions, but these details could not be extracted in a formal interview.

Yours truly,

A. P. STANLEY.

PS.—Can you give me any notion of the probable time of the location of the Wesley monument in the Abbey?

He thanks Dr. Rigg in 1875 for his *Living Wesley*:

Some day I hope to publish the two lectures I delivered upon him. I see that you have been slightly misinformed in one particular. I never claimed Wesley 'as the *father* of Modern Broad Churchmanship.' All that I ventured to say was that he was one in the line of theologians and preachers that began in England with Colet, and was continued by Hooker, firmly established by Lord Falkland, and from that time have never ceased. I only spoke of one part of Wesley's mission. What relation that bore to the other parts is a question on which I need not enter.

Lady Augusta shared her husband's regard for Dr. Rigg. She called on him in Horseferry Road, and wrote him some charming notes of invitation to luncheon and to functions at the Deanery. After their return from Russia in 1874 she says:

March 26.

DEAR DR. RIGG,

I write in my husband's name to say how very gladly he sends the enclosed, and in my own to mention that in the Training School for Teachers at Moscow, among the samplers and patterns of work, one faultless little specimen caught my eye, marked 'Training School, Horseferry Road, Westminster.' I was so delighted, and my friend who was with me recalled to

the Sub-Superintendent the day they spent together in Westminster, and the numerous hints they derived and the help they obtained from your school, where all was shown and explained to them with the greatest kindness. It was a lovely day. All Moscow was sparkling in the bright sunshine and fifteen degrees below [freezing-point] (Réaumur) seemed nothing, so still and bracing was the air.

Yours sincerely,

AUGUSTA STANLEY.

Lady Augusta's health now began to fail, but she tells Dr. Rigg, after one evening which he feared might have exhausted her strength, 'I was all the better; many thanks for the good company.'

During her prolonged and anxious illness the Dean thanks Dr. Rigg for his 'kind and genuine sympathy,' and adds: 'I cannot be surprised that the sympathy and the anxiety that the illness causes should be so general—for if any one has ever lived for others it is she, amongst whose chief privations during her illness it has been that it has cut her off from doing good.' At the end of the letter he says: 'I sincerely rejoice in what you tell me of your son at Oxford. I went there on Sunday and drew my bow at a venture against that crowd of listening undergraduates.'

A few days before Lady Augusta's death, whilst she was lying in extreme weakness, the Dean writes:

I forget whether I told you that, in the days when my dear sufferer gave me her last charges and farewells before her present extreme weakness had rendered communication so difficult, she spoke of her hope that I should not relinquish my intercourse with our Nonconformist friends, and, amongst others, she named your name.

Lady Augusta Stanley died on March 1, 1876, and on the last day of the same month the Wesley tablet was unveiled in Westminster Abbey. The pathos of her husband's application to himself of Charles Wesley's lines—

My company before is gone,
And I am left alone with Thee—

can never be forgotten by those who were present.

At the opening of a Wesleyan school in Bethnal Green which the Dean attended with Mr. Forster, Dr. Rigg told how Lady Augusta had met a Wesleyan girl in one of the schools at Moscow, as described in the letter just given. The Dean afterwards wrote :

I must also thank you for your kind words about my dear wife. I cannot speak of her myself on these public occasions, and I therefore feel the more grateful to those who can recall the memory which with me is ever present, and which, especially at such times, is still the most sustaining force.

In 1879 [Jan 4 (?)] the Dean writes :

Many thanks for your interesting address, with most of which I sincerely sympathize. If I now and then take a less hopeful view, it is from an apprehension that we are passing through a temporary intellectual and moral eclipse ; if on some points a more hopeful view, it is because in much which is commonly called an assault I see a defence of the faith. However, my addresses and sermons, of which you spoke so kindly, will show you in what directions my thoughts have been running.

After Dean Stanley's death, Dr. Rigg, on July 18, 1881, described him in an article in the *Methodist Recorder* for July 26, 1881, as—

The uncompromising enemy of intolerance and exclusiveness, and the fearless exponent and defender of charity and

catholicity, assigning to the last word an almost boundless latitude of meaning—a latitude so wide that those who followed him all lengths were in danger of altogether losing sight of any creed of Christianity or anchorage of faith. A more charming personality has not been known by this generation than that of Dean Stanley. A more generous and loving spirit could hardly be imagined.

Evenings at the Deanery led to other friendships. The Rev. Hugh Pearson, Vicar of Sonning, for whom Dr. Rigg ordered *The Poetical Works of John and Charles Wesley* at Dean Stanley's request, thanks him for sending his two most interesting pamphlets.

I think you quite make out your position that the present separation from the Church of England is an inevitable development of Wesley's own proceedings, and that your prosperous condition and vast numbers make it out of the question to expect a reabsorption. I have for many years been a student of Wesley's works and the various lives of him, and all about him is interesting to me.

After Dean Stanley's death Mr. Pearson writes :

I can hardly believe what has happened now. The light of my life has gone out ; the remainder of my days will be desolate indeed.

One Nonconformist friendship of these days was greatly prized. Dr. Rigg drew constant strength from Dr. Dale's books, and held him in growing esteem and affection. On August 25, 1875, Dr. Dale writes :

As I believe that I am indebted to you for the very kindly and generous reference by the English correspondent (of the *New York Christian Advocate*) to my *Lectures on the Atonement*,

I cannot deny myself the pleasure of thanking you for it. For more reasons than one I would wish that you had yourself kept to your first love, which I think was systematic theology. I remember reading, many years ago, a volume of yours on Anglican Theology with very great interest. Evangelical theology has had such feeble advocates during the last quarter of a century that one cannot but regret that any man capable of serving it should have been torn away from such studies to other work. However, I suppose that the Master knows better than we can know what kind of work He wants us to do, and I too have motives enough for hoping that work which to some may seem remote from the central thought, may also be acceptable to Him; and yet I am sometimes half weary of fighting.

On April 26, 1889, Dr. Dale preached a mighty sermon on 'The Risen Christ,' on behalf of the Wesleyan Missionary Society. His son says:

At Queen Street, among the Methodists, the whole tide was with him. Midway in his course, as he drew towards the close of a passage of sustained grandeur, recalling the succession of saints and sinners who in their own conscious experience have prolonged the gospel narrative, adding to its records new miracles of mercy and of power, wave upon wave of emotion broke over the assembly.¹

Dr. Rigg wrote to express his gratitude for such a service. Dr. Dale replied:

115 BRISTOL ROAD, BIRMINGHAM,
April 27, 1889.

DEAR DR. RIGG,

Accept my very cordial thanks for your kindly letter. As Mr. Bright said, when he addressed his Birmingham constituents many years ago after a serious illness: 'I act with diminished force, and speak with diminished fire; but I shall

¹ *Life of R. W. Dale*, p. 594.

be well content if some of my hearers yesterday turn to the early chapters of the Second Epistle to the Corinthians and find there what I have found—through God's grace they may find very much more.' Accept my thanks, too, for the [Wesleyan Methodist] Service Book. The changes in the Baptismal Service are great improvements, but I am not quite clear that the service expresses the great and noble idea of the institution. It is a canon with me that a truth lies at the root of every error, and it is a very gracious truth which lies at the root of the most pernicious error of Baptismal Regeneration.

As I grow older I find the Church of England Service less and less satisfying. Twenty years ago I used to like it for a change. When I have heard it lately I have found it depressing. It is pitched in the minor key. There is not much of 'full assurance' in it.

I was hoping yesterday that one of your brethren would have prayed after the 'service' was over—or rather before it reached the Prayer of Chrysostom. This would have helped me into a clearer light, and I missed it.

I am, yours faithfully,

R. W. DALE.

At Westminster Mrs. Rigg began to be busy with literary work of her own for the *British Workwoman*. In the summer of 1873 Mr. T. B. Smithies also accepted one or two of her stories. She published some story-books which found a ready acceptance among working men and women. Her husband's public engagements left Mrs. Rigg much alone.

I think it is a mercy [she tells him on September 22, 1873] that I can use my pen a little; it prevents the time from passing quite so heavily as it would otherwise do. Mr. Tyerman preached last night, to a good congregation, one of his old rousing sermons. He is truly a son of thunder. The congregation went away very thoughtful.

On July 30, 1874, her husband writes :

I am greatly pleased to find how successful you are, but I confess to a serious fear as to your writing absorbing you too much. If you can only take it leisurely, and in the way of pleasant change, it will do you nothing but good ; but pray be careful.

He had no need to be uneasy ; the occupation brought her real pleasure.

Dr. Rigg's eldest daughter became, in December 1876, the first head mistress of the Mary Datchelor School, Camberwell. Miss Helen S. Rigg was a teacher in the same school for some time, and in August 1880 married the writer of this book. Dr. Rigg's only son was trained at the City of London School under Dr. Abbott, and won an open scholarship of £120 a year, tenable for five years, at St. John's College, Oxford.

Dr. Rigg took his part in many promising movements of the time. In 1870 the Christian Evidence Society arranged a course of twelve lectures in St. George's Hall, Langham Place, dealing with the evidences for Christianity. Three of the lectures were intended to be preparatory and prelusive, and to Dr. Rigg was assigned the subject of Pantheism. Bishop Ellicott says, in an explanatory paper at the close of the volume :

The second lecture very suitably follows with a clear exposition of that great system which has of late been found to exercise such a fascination over thoughtful and cultivated minds that it becomes, to far more than we may suppose, the conclusion of all controversy. We allude to the system of Pantheism, into which of late many noble spirits have seemed willing to merge all their hopes and fears.

Dr. Rigg reached the conclusion that Pantheism was—

Essentially only Atheism in disguise, and occupies a position in which it combines against itself the arguments which theists have to allege against Atheism, and atheists against Theism, that, while it dethrones the true God, it sets up in His place Development and Natural Selection as its divinities, clothing them with attributes which it denies to Deity.

Its development hypothesis would not bear the test of the natural science to which it professed to appeal, whilst—

Morality, conscience, natural affection, immortal hope, every deepest, most tender and sacred, most blessed and humanizing instinct of our nature is violated by the denial of a personal and holy God and Judge ; in a word, that our whole humanity revolts against it.

The lecture was the outcome of careful study of such subjects, reaching back to the time when Dr. Rigg first read Coleridge and Hare ; and showed his deep sympathy with the difficulties of thought and belief which may lead honest men to become pantheists.

During these years at Westminster Dr. Rigg was closely associated with his old friend Dr. Pope in the editorial charge of the *London Quarterly*. A little bundle of letters has been preserved which show how much devotion both of them put into work that lay very near to their hearts. One editor's groan is here. 'This number,' writes Mr. Pope, 'has been a plague to me through uncertainty as to the length of the writers.'

Before Dr. Rigg went to Westminster his friend had been appointed to succeed Dr. Hannah as Theological

Tutor at Didsbury. On January 6, 1867, he writes: 'Dr. Hannah's funeral was very solemn. We are all much moved, and shall not soon feel ourselves as we were.' On October 10 Mr. Pope says: 'I see my way with these young men: a course of lectures with each year, alternating with exposition and essay-writing.'

After Dr. Rigg's appointment to Westminster Mr. Pope writes:

I wish you great success in your preparation, and sympathize with you. If you read — you would sympathize with me. Dr. Pusey's anti-Rationalist stand is the noblest and most enviable I know. . . . I have written my article on Philippians, 28 pages. I am now, day after day, writing Briefs: on Müller, Davidson, Smeaton, Hodge, &c. I am also thinking of my new Session. Almost my sole hope for my young men is their being preserved from the TENDENCY of the times. I don't want to make them traditionalists (alas, there is very little fear of them in that direction!), but I want to infuse into them a reverence for something external and fixed and regulative of their own consciousness. If you teach the Evidences, &c., you will very soon agree with me. Reading Davidson has saddened me very much: mainly because it holds fast so despairingly to much. But the measure of his faith could endure no challenge.

On April 10, 1868, he says:

I have a really brilliant effusion on Blake from Smetham for January; but he wants to be expensive to us, and perhaps ought.

This was the famous article which D. G. Rossetti regarded as the best and most penetrative review of the artist's life and character that had appeared. The religious side of Smetham's character is well represented in his exquisite *Letters*, but that which we add is a singularly

interesting self-revelation of Smetham the artist. He could not accept low terms for work that cost him so much thought and labour.

STOKE NEWINGTON, N.,

April 10, 1864.

DEAR SIR,

Thank you for your admirable lecture, which I remember reading, just after it was delivered, with great pleasure. I was then struck with the passages you refer to, and even still more so on reading them over again. Having to go out yesterday, I have not had time to dwell on them as I meant to, but I see no error in them as yet. On the contrary, they seem to show a very uncommon appreciation of the entire subject and an interest in it which I would fain hope is shared by others who have not power to express it so well. One is apt to be discouraged too much, perhaps, by supposing a greater indifference than really may exist in the minds of the cultivated public—and seems rather put on the defensive than left free to follow the inventive and executive instinct. I only wish I were sure that there were many who look at painting and art generally from your point of view; and who, so far from seeing in spiritual religion a source of doubt and discouragement, see rather—what is really the truth—the most direct and pungent of all incentive to the best kinds of art—art not sacred because it employs itself on directly religious subjects, but because it carries sacredness, like airs from heaven, wherever it moves. I can well imagine that those Dutch painters, with their extraordinary power of delineation, would have given us a far different class of work if they had been under the influence of the simple piety and enterprising spirit of the Reformation, without going at all into scriptural themes. As it is they are very depressing folks, in spite of all their fine colour and composition and sense of character. The intense degradation of those large-nosed boors of Teniers—with such faces as you might conceive on Gadarene shoulders—weigh on the spirits of all who love their kind, and wish to

see progress, like *lead*. The desolate cabaret, with fire and beer and tobacco and the two long-sixes to break the otherwise blank wall, is no place for art to dwell with such observant power. Yet for one rural lane or cottage threshold you have ten such low-browed caves of sin. I think—with the time allowed—something might be made of the theme, though I have not yet thought it into any shape. I am so much *convinced* on the subject of your lecture—so very sure that everything fair and good is to come out of the Bible—that it might be profitable to myself to dwell more directly on one branch of its gracious influences. I will try to do this and see how I shape.

As to the other subject, one part of it only would suit either my knowledge or inclination. Without being indifferent to any of the bearings of these grand movements, I have much aversion to a man's going out of his own line. My object in life hitherto has been to prepare for my own proper life-work, and, though I have felt it necessary to embrace several branches of study, it has not been with a directly *literary* aim. All my work has had a finally pictorial bearing—and as I intend, by God's help, to paint and draw now as long as I can hold a pencil and keep within the bounds of my own pleasure, I don't wish—except in the way of comfortable gossip among my own friends—to work seriously at anything that is not more or less directly connected with art.

The *general* review of the exhibition must be, I conceive, done promptly and at the time when the public mind is full of it. I have no gifts that way—but a sort of dread, almost hatred, of *immediateness*.

But if the pictures, statues, and other art-products are what we anticipate, I see my way more clearly to something I should enjoy and the intending of which would make observations more pleasant and profitable. A sort of retrospective review of the works when they are again scattered might be helpful for our own circle if drawn up for the Review, and, without being tied to time, I would, if it were thought advisable, begin to lay in a stock of material. I am inclined to think that it

would be better, after the excitement had subsided and the charm of distance and memory could do its work on the reader's mind.

I should be glad, at your leisure, to have some definite instruction as to whether I had better go on with these two subjects—that is to say—to speak plainly—I can't *afford* to turn aside from my own painting work on *speculation*. Not that I feel greedy of gain, but that painting is a more profitable investment of time and labour than writing, and, as I have now four children, I must be rather more watchful over the distribution of my time and efforts—I hope this is not put 'bump-tiously.' I certainly don't mean it to be. I am, dear sir,

Yours sincerely,

JAMES SMETHAM.

On January 25, 1870, Mr. Pope congratulates Dr. Rigg on having attained his grand climacteric.

It is a boundless mercy that we are kept at our moorings by one Presence and one Voice. Otherwise you and I would probably drift off, and in the same direction. What is your feeling about the grand old *Realism* of the Middle Ages? It is a wonderful refuge to me, when I am plodding my way with the men through the Trinity, the Person of Christ, Original Sin. These have been my topics lately. I wish we could meet now and then, and exhaust our thoughts and sentiments on other than matters of business. I have no man like-minded here: we might supply a lack to each other. Never so much as now did I feel how unspeakable a blessing it is, or rather would be, to live in communion, daily communion, with a true-hearted Friend. May God bless you! I have a selfish pleasure in thinking that you are so much older than myself. I have scarcely begun the vespers of my *forty-eighth* year.

On May 12, 1877, when he received the degree of Doctor of Divinity from Edinburgh University, Dr. Pope says:

I wish you had been in Edinburgh with me: I did not mean to take the degree (though I heartily wish that too), but to help me to understand the tangle of their Scotch divinity and disputes.

On December 5, 1881, he regrets that Dr. Rigg's son does not continue to work for the *London Quarterly*.

His articles were very choice. I greatly admired his style of treating philosophy, and the beautiful English in which he expounded it. The couple of papers on general literature gave me an idea of his power in that department—I mean as a critic in the sphere of Goethe, Dante, &c.—which I should have hardly expected.

Dr. Pope says he must give up the editorship of the Review, but adds: 'No man more "naturally" cares for it than you. Give me a hint.' In another note addressed 'Dear President Rigg,' and closing 'Dear Father Superior,' he says:

If you have anything on the *doctrinal* position of Methodism as lucid as the little book you sent me—for which I am thankful—on its ecclesiastical position, or *half* as lucid, then post it to me at once. Else I may set the congeries of bodies in a blaze.

[No date]

I should prefer your writing on Newman, especially if you wrote such an article as my brother [who lives with him] could show him.

These letters will be of special interest to those who know how Dr. Rigg, when he was but a youth, had coveted such a literary organ for Methodism as the *London Quarterly*. Every year deepened his conviction of its necessity, and he was greatly pleased in April 1889 by a friendly note from Canon Cheyne, who thanked him

for the review of his book on the Psalms. 'I have long been an interested and sympathetic reader of your Review, and am much gratified that it has not turned against me.' Dr. Macaulay, editor of the *Leisure Hour*, bore a welcome tribute in December 1890: 'You are always associated, in my mind, with the *London Quarterly*, the best of all the Quarterlies.'

The *London Quarterly* had some trying days, but it never lacked strong friends who were ready to make sacrifices to maintain it in full efficiency. Among these Sir William M'Arthur and his brother will always be gratefully remembered. The Rev. William Arthur also was an unfailing supporter. He had discussed the need for such a Review with Mr. Rigg in 1849. Forty years later, when it had done splendid service for more than thirty-five years, he writes:

As to the *London Quarterly*, it will be a lamentable mistake to let it go down. If you take only a single point—what is the difference between the pen-power of the Connexion as it existed at the time when the *Quarterly* was founded and as it asserts itself at the present day? It is enormous; and surely, while other causes have contributed to the improvement, to say the least, one of the most influential has been the *Quarterly*. I am sure the Book-Room would do a wise thing if it determined to assure the permanency of the Review. It is a seed of future literature on a large scale. Were it known that it was *to be kept up*, the certainty would tend to increase its support. You deserve endless credit and thanks for your work both upon it and for it.

The feeling among intelligent Methodist preachers is represented by a note which reached Dr. Rigg in 1891:

May I say a word about the *L.Q.R.*? I feel very strongly about it, and believe it would be nothing less than a calamity

for such a Review to be withdrawn. I read nothing better or more helpful than its various articles, and hope, for the sake of Christianity and literature, that the London Methodist Council may, under a sense of duty, lead the way to a large Connexional appreciation of its undoubted worth.

Dr. Rigg became sole editor of the *London Quarterly* when Dr. Pope's health failed, and at the end of 1898 had the satisfaction of seeing it become the property of the Methodist Publishing House. That meant that the Review for which he had struggled and laboured for half a century was at last established on a firm basis. The Rev. T. A. Seed has preserved a little batch of letters which show how Dr. Rigg looked out for new writers and gave suggestions and hints as to treatment almost in the fashion that Mr. Delane followed as editor of the *Times*. The confidence he put in his staff, and his gracious recognition of their successes, is well brought out in this correspondence.

The distinguished succession of Inspectors who visited the college at Westminster and its practising schools were often honoured guests in the Principal's house. Canon Cowie, afterwards Dean of Manchester, the Rev. T. W. Sharpe, Sir Joshua Fitch, Mr. H. E. (now Sir Evelyn) Oakeley, and many others were thus welcomed. A special charm always attended Matthew Arnold's visits, which were regarded as red-letter days in the family circle. He was himself specially attracted to the vivacious mistress of the house, who was steeped in poetry, and loved all that was best in English fiction. He put a playful postscript to one of his letters: 'Have your wife and daughters seen my portrait in *Vanity Fair*?' One of his letters may fitly close this record of life at Westminster. In his address to the students of West-

minster and Southlands Training Colleges on September 12, 1872, Dr. Rigg referred to the pupil-teacher system. He quoted the words of 'one of the most competent witnesses and judges in Europe, my accomplished friend and your Inspector, familiar for twenty years to some of us here, Mr. Matthew Arnold. Mr. Arnold possesses an unrivalled acquaintance with European systems of education, both primary and secondary, and has more than once been commissioned by Government to make special inquiry into the methods and results of popular education on the Continent.' This tribute called forth the following reply :

HARROW, *September 24, 1872.*

MY DEAR DR. RIGG,

I must send you a line of thanks for your excellent address, so full of sound and valuable observation, and with a mention of me that is more than kind. I gave a great deal of time and trouble to my two books on foreign schools, and there are not more than half a dozen people whose reading of them has in any way rewarded me for it ; you are one of them.

I have a real attachment, besides, to the body of Wesleyan Methodists ; and to be spoken of favourably, and to have my long connexion with their schools touched upon, in the presence of a great gathering of them, gives me warm pleasure.

Ever truly yours,

MATTHEW ARNOLD.

CHAPTER V

PRESIDENT, AND CHAIRMAN OF THE SECOND LONDON DISTRICT

DR. RIGG was now approaching the chair of the Conference. His influence, both inside Methodism and beyond its borders, had been steadily growing since his appointment to Westminster. His educational anxieties were lighter. At Nottingham, on July 22, 1876, he reports: 'We had a very fine Committee of Review for our department last evening.' Two of the members 'talked against us and our policy, but there was an overwhelming force from the body of the meeting that completely cut them up into nothing. At last our department is likely, I think, to be well sustained.'

Dr. Pope, who was expected to be President, was not well enough to appear, and the voting was scattered. Alexander M'Aulay was elected by 146 votes; Dr. Rigg, 137; Samuel Coley, 126. Dr. Rigg was quite reconciled to that decision. 'It is much better,' he writes, 'as it is.'

Dr. Pope wrote 'that he had been suffering from a state which you are the only man who ever described to me rightly. You described it as Rhinebeck. I hurried through Canada, keeping my sorrow to myself till I got to the coast and home. It struck me that when you landed you would at once understand my case and

tell me so. But you did not.' Rhinebeck was a kind of American Methodist shrine, which the two friends had visited (see p. 211). Dr. Rigg evidently thought Mr. Pope was pining for that congenial spot.

During his stay in Nottingham Dr. Rigg had supper with 'Mr. Paton, a scholarly and noble-hearted Congregationalist minister, Principal and Tutor of the Congregational Institute,' a visit which he was happily able to repeat during the Nottingham Conference of 1906.

On August 4 he writes to his wife: 'We are now in the midst of our great discussion, and I must be all eye and all ear for some hours to come.' This was the historic debate on Lay Representation. Next day he reports: 'The debate occupied all yesterday—ten till three—and will last all to-day and all Monday. I took a medium position yesterday; dissatisfying busy, meddling —, who haunts us outside the doors on one side, and high-flying prerogativists on the other side. But I imagine the decision of the Conference will vindicate the position I have taken.' On August 8 he reports: 'Our main debate is over; the principle of lay representation is carried; details are to go to committees: the District Meetings and a Social Mixed Committee. I never was so busy. Punshon's final speech this morning was very fine indeed. He continually develops.' Next day, when the reading of Stations had just begun, he writes: 'You must be sure to read some of the speeches delivered in our great debate. Posnett's and Punshon's were both capital in their kind. Punshon's, in fact, was every way fine. I am warned, by the gathering waters, now to shut up my writing and give attention to business.'

The Westminster appointment greatly delighted him.

Mr. Jenkins will be our minister. I am much pleased. He loves me much, has never envied me, is a gentleman, a genius, a man of large travel, of large and charitable soul, and a most interesting and incisive, often a truly eloquent—a chastely eloquent—preacher.

The lay-representation business is, so far, excellently settled. We shall have really better management and more undisturbed ministerial counsel and intercourse in our families in future. I am come quite round to the present arrangement.

The last paragraph is characteristic. When a subject had been thoroughly discussed, Dr. Rigg was not slow to perceive that there was a Providence guiding and overruling the decisions of the Conference. He was in that respect an opportunist.

After his return to Westminster he was soon immersed in his college and Connexional work. One kindness of this year gave him pleasure to the close of his life. On December 8, 1876, his old friend, Mr. J. S. Budgett, sent him a cheque to constitute him a life-member of the London Library. 'That thus I may, as the organ-blower, be able to say "Well done we," when I see some new and useful publication of yours. I hope this partnership will not be disagreeable to you.'

The links to Stoke Park were always close. On March 18, 1901, Mrs. Budgett gave her old friend a fur-lined coat as 'a trifling and inadequate expression of my appreciation of your valuable friendship. One of the greatest honours of my life has been to have known such men as yourself, Mr. Arthur, and Dr. Jenkins.' A year later (March 18, 1902), she acknowledges the gift from Dr. Rigg of one of his works, with a touching dedication. 'This book will be a great treasure to me,

reminding me of blessed ministrations in days long past.'

In 1877 Dr. Rigg suddenly lost his old friend the Rev. G. T. Perks. They had been drawn closely together by similarities of taste and study. On April 19, 1867, Mr. Perks wrote :

Have you heard that the Missionary Committee has nominated me to succeed Osborn at the Mission House, who wishes twelve months' rest before going to Richmond? Would you advise me to take it? I am terribly perplexed, but wish to follow the cloud.

Mr. Perks went to the Mission House, and for eleven years he and Dr. Rigg had been partners in many Connexional tasks. On May 28, 1877, Mr. R. W. Perks sent a hurriedly pencilled note to tell Dr. Rigg, as one of his father's oldest friends, of the sudden close of his life at Rotherham. Dr. Rigg conducted the memorial service at City Road in June, and gave an account of Mr. Perks's character and life-work which his son felt to be 'very beautiful and masterly.' Dr. Punshon described it as 'a noble deliverance—masterly, discriminating, and just. We were all deeply thankful.'

In 1877 Dr. Pope was elected President of the Conference at Bristol. Dr. Rigg had to reply to a deputation of Nonconformist ministers. He writes to his wife :

I am told on all sides that I never spoke so happily, under very difficult circumstances, in my life—at least, in Conference. Punshon said, 'If you had prepared for twelve months, you would not have done nearly so well.' Congratulations on all sides have rained upon me. Dr. Osborn followed. He began by saying that upon a certain occasion in the House of Commons, after Edmund Burke had spoken, a member rose to

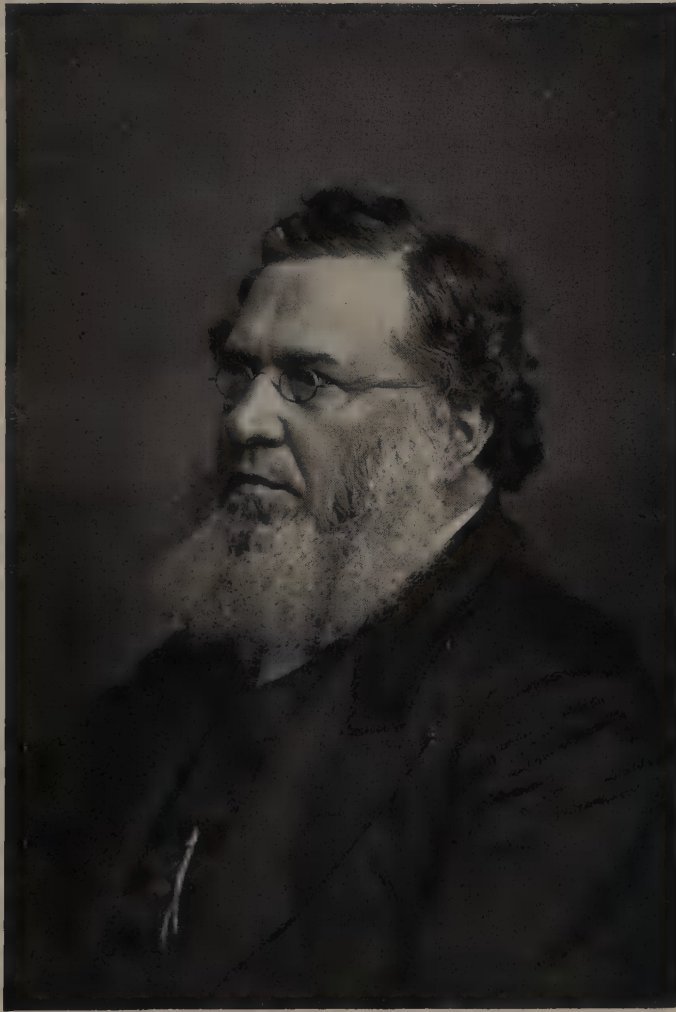
speak, and said, 'I say ditto to Mr. Burke'; and that he might perhaps have wisely contented himself by saying, 'I say ditto to Dr. Rigg.' However, he did go on to speak, and delivered an exceedingly clever speech. Mr. Bedford followed, but excused himself from speaking, saying, 'I say ditto to Dr. Rigg and Dr. Osborn.' By-the-by, read in the *Watchman* Dr. Osborn's speech at the Missionary Committee of Review on Tuesday morning. I think I never heard him so happy in my life. It was a perfect—a perfectly happy and beautiful speech—as to Mr. Perks, Mr. Arthur, Dr. Punshon, &c., &c.

In June 1878 Dr. Rigg attended the Irish Conference in Dublin. He reports: 'Perfect passage yesterday. Dr. Punshon miserable sailor; takes chloroform. Arthur with us yesterday—very bad sailor; lies down.' Dr. Pope preached 'a remarkable sermon; partly profound, partly mystical, and often very subtle.' His old schoolfellow, Dr. Webb, with whom Dr. Rigg dined, was now Q.C. and Professor of International Law.

He is in great trouble, having very lately lost his eldest son—just twenty, a very fine young man. The loss has gone home. 'Till this happened,' he said, 'I was living merely for the present world; but now I am thrown back to my early days and on to the eternal future.' He was once sceptical, but religion and faith have a deep and growing hold of his heart and conscience.

At Bradford in 1878 the seal was set on Dr. Rigg's work for Methodism by his election as President of the Conference. He tells his wife:

I suppose the vote is the largest ever given. The affection of many brethren is very grateful to me. Congratulations rain upon me. Hoyle telegraphed his. The whole business has greatly deepened my sense of responsibility. I have been led



DR. RIGG IN 1878.

to more prayer and to consecrate myself afresh to God. The ex-President, in presenting me with the symbols of the Presidential office—Wesley's seal and Wesley's pocket-Bible—said some very affectionate and graceful words. Coley, in congratulating me, said that he felt *this* vote to be providential. You must all pray for me.

He told the ministers, in his inaugural address, that it was the thirtieth Conference he had attended in succession :

Thirty years ago some brethren, of whom more than one is on the platform to-day, put it upon me as a duty to use my pen in that stormy season in defence of Methodism, which was then so fearfully assailed.

That led to the first two little books which he published.

In his address to the Representative Session, when laymen made their first appearance in a Wesleyan Conference, he was proud to show that the consummation reached that day was in harmony with the principles which he had long held. In 1861 direct representation had been introduced into the Committees of Review, which met before Conference. That was a step in the right direction, and it was now crowned by the entrance of lay representatives into Conference itself. Dr. Rigg quoted his letter with the signature 'A Conference Man who is also a Reformer,' laying stress on the fact that Dr. Bunting had advised that it should be published in the *Watchman* (see p. 89). The sentiments thus endorsed by the great Methodist statesman of the first half of the century were still held by Dr. Rigg in 1878. He had expected that an assembly of ministers and laymen would have been arranged to meet before the Ministerial Conference ; but Providence had ruled other-

wise, and the President allowed that the arrangement adopted had 'a majesty, a unity, a satisfaction' which was of the best possible omen.

The President's wife received one letter which was always precious to her:

BRADFORD CONFERENCE,
Saturday, 1878.

MY DEAR MRS. RIGG,

Receive my warm congratulations on your happiness in receiving your President. May God bless both you and him abundantly! It affected me very much to hear that the great event was 'better than all the physic.' I do hope you will soon be able to enjoy your life in all respects, free from the ailments that have depressed you so much. I am afraid you will show the President this note; otherwise I would tell you with what firmness and—up to this time!—uniform success he has governed us all. My little darling at Miss Pipe's has typhoid fever; and Mama has had to go up to her.

Once more, I rejoice with you, and commend you in body and soul to the Lord of us all; being,

Dear sister Rigg, yours affectionately,

W. B. POPE.

Canon Jenkins, of Lyminge, wrote:

Please accept my warmest congratulations on your election to the Presidency, for which I have looked forward with much interest for many years. You could hardly have a sphere of greater usefulness than that which you now move in, but the office you will now associate with it will give a scope and an influence to all your valuable educational efforts which cannot but be most beneficial. I was extremely pleased with your predecessor (if one can use the term), Dr. Pope, when he was at Folkestone, and never heard any one speak with such judgement and moderation on the relations of the different denominations among us.

As President, Dr. Rigg had to take the chair of the important committees which arranged for the Thanksgiving Fund and of the meetings in all parts of the kingdom to expound the principles of Methodism and secure support for that great scheme. It was felt that an event so memorable as the introduction of laymen into the Conference ought to be marked by some great Connexional thank-offering. The times were not favourable for such a financial undertaking, but the enthusiasm aroused overcame all difficulties, and the success proved an inspiration to Methodists all over the world: £297,500 was raised for the work at home and abroad.

Strong helpers rallied round the President. John Bedford sent a letter of counsel as to some of the delicate points involved in the scheme. William Arthur took a keen interest in the historic effort which distinguished his friend's Presidency. On October 26, 1878, he wrote:

To me our finances have always been, not a secular, but a spiritual part of our work; and, from my retirement, I deeply feel that such is the true view. Unfaithful in that particular, we injure the work of God; faithful in it, we forward that work.

He compared the effort with others which he had witnessed.

Thanks be to God, the present movement is not one of reparation amid disasters, and of ruin no one dreams. Nor is the present movement a mere date, marking mercies in the past; it is an epoch from which the retrospects of the future will date. The last Conference was among our memorable Connexional mercies—not the least memorable, if not one of the most memorable of all. A great evolution has been passed through in perfect peace, a new departure was then

taken in untroubled order ; and if ever a great public body had solemn cause to set forth with grateful joy saying,

Come, let us anew
Our journey pursue,

it was surely our own body on that occasion. To commemorate such an occasion by a movement of a magnitude worthy of the interests of the Connexion and of the resources which God has entrusted to its members, seems to be one of the most natural things that we can think of. . . . Praying that the coming meeting may be to the Connexion generally a great blessing, and to you, Mr. President, personally a life-long gratification, I am, as ever,

Yours affectionately,
WM. ARTHUR.

On December 3, after the historic meeting in City Road Chapel for the inauguration of the fund, Mr. Arthur writes :

We have sat up to nearly 12 o'clock hearing from Mary her story of the day—'glorious day!' as she calls it. I am deeply thankful for the result. It is far beyond my best hopes. It will do London good, and will react on the provinces. It will be to you a relief and a refreshment, and a good sign, shedding light forward on labours to come.

One amusing incident which marked the Thanksgiving Fund campaign was long remembered by the principal actor in it. Great meetings were held in all parts of the country to explain the scheme and secure support. In one of these meetings, held at Carver Street, Sheffield, there was some pause in the flow of promises. Dr. Rigg rose and said :

We will just sing a verse, and, while we are singing, perhaps another hundred pounds will be sent up. Let us sing one hundred and fifty *pounds*, second verse :

To Thee, benign and saving Power,
 I consecrate my lengthened days ;
 While, marked with blessings, every hour
 Shall speak Thy co-extended praise.

Dr. Punshon, who was on the platform, was quite unable to control his merriment at this invasion of pounds into the realm of poetry, and Dr. Rigg soon joined in the laugh. Even Dr. W. B. Pope could not keep back his smile.

As a memorial of his Presidency, Dr. Rigg issued a volume of *Discourses and Addresses* which the *Non-conformist and Independent* described as 'the flower of Wesleyan scholarship,' a work dealing 'with the higher forms, not only of Christian life, but of Christian thought.' It opens with a lecture on 'The Relations of Theism to Philosophy and Science,' delivered for the Christian Evidence Society at the Polytechnic on March 10, 1878. Then comes the lecture on 'Pantheism,' given May 19, 1871, and the annual address of the Victoria Institute for 1878 on 'The Present Position of Christianity and the Christian Faith in this Country.' Dr. Rigg's presidential sermon on 'The Primitive Fellowship at Jerusalem,' his missionary sermon, his ordination charge, a sermon preached in Wesley's Chapel in connexion with the Thanksgiving Fund, and an address to Wesleyan ministers at a breakfast meeting intended to prepare the way for the fund, are also included, with some scenes and studies from the earlier ministry of our Lord, and three addresses on educational questions.

Dr. Perowne, Bishop of Worcester, wrote :

I have greatly enjoyed all that I have read. The breadth, the manliness, the true catholicity of the tone, have much impressed me, as well as the ability with which the several topics are handled. I could not help asking myself, again and again, as I read, Why is it that Wesleyans and Churchmen are separated? I feel that I have more in common with you than I have with men like —— and —— in my own Church. Yours is the truly catholic spirit. Theirs, with all their talk about the Catholic Church, is essentially anti-catholic.

After a year crowded with exciting engagements Dr. Rigg was succeeded in the Presidency by his old friend Dr. Benjamin Gregory, who devoted his whole strength to the completion of the Thanksgiving Fund. The two men had an unfailing regard for each other. Dr. Gregory said of Dr. Rigg :

Not one of all the sons the Methodist Church has brought forth and brought up has so stoutly stood in the gap made in her walls by insurgents from within and assailants from without. For this high service he was especially raised up and equipped by Providence, by nature, and by grace.

Many pleasant little interludes amid the strenuous toil of these years find record in family letters. On August 27, 1881, Dr. Rigg writes from Aberdeen :

This morning [Saturday] at 9 a.m., after breakfast, I went up to the Castle at Stirling. Oh ! that magnificent view, extending from the Grampians to Edinburgh, with its background of bold hills (Arthur's Seat, &c.) and the Firth of Forth, the field of Bannockburn in the southern outlook, the silver windings of the Forth also, and the flanking hills of Fifeshire and Stirlingshire. As to the Grampians, when we saw the view together this range was but dimly and very partially revealed through the mist. This morning it stood wholly in view, and such a sight I never saw. From the plain west and north-west of Stirling the greater part of the entire range stood distinctly

and grandly out, apart from all besides, and from base to summit, from their roots in the plain to where, above the lofty peaks of Ben Ledi, Ben Vorlich and Ben Cruachan up rose above their brother mountains, dominating the whole line, with mighty Ben Lomond rearing himself up more dimly far in the north-west.

Another letter describes Edinburgh as 'this grand, picturesque, and lovely city—the finest in the world.'

Dr. Rigg's appointment to Westminster made him a member of the Second London District, which stretched from West Central London to within a few miles of Portsmouth. When Dr. Punshon returned from his great sphere in Canada in 1873 he was elected Chairman of this District. He writes: 'Dr. Osborn calls it the grandest diocese I ever had, and says, I need not beat my wings against such a cage.' It included the important circuits in the west and south-west of London, the two training colleges at Westminster and Battersea, the ministerial college at Richmond, the Army work at Aldershot, and a number of Home Mission Stations and country circuits stretching along the Thames and far into the counties of Surrey, Berkshire, and Hampshire. One of the most devoted laymen of the District was Mr. T. W. Pocock, who with his brother, Mr. W. W. Pocock, gave both time and money ungrudgingly for the support and extension of Methodism in the rural circuits. In 1868 he sent his sincere and prayerful congratulations to Dr. Rigg on 'the post that the great Head of the Church had seen good to allot him,' and expressed a hope that the new Principal might occasionally visit his circuit 'to help in the struggle.' Mr. Pocock scarcely realized what an ally village Methodism had gained. After Dr. Rigg's death Mr. Percy Pocock wrote :

I believe he was my father's greatest friend and helper, although, perhaps, the help was mutual. How closely they were associated in the early days of the interesting chapter of Methodist history which tells of the rise and growth of Methodism in our lovely counties of Surrey and Hampshire! My memory goes back to the 70's and 80's, when he was a frequent visitor at the dear old home at Virginia Water, and I was present with him at the stone-layings and openings of nearly all the chapels in the Sandhurst, Woking, Aldershot, and Chertsey Circuits. What joy he experienced at these new openings for Methodist work, and how he revelled in the stories of their success and growth!

In 1877 Dr. Rigg became Chairman of the District, a position which he held till 1895, with the exception of the year 1881, when Dr. Osborn was President, and 1885-7, when the Rev. Richard Roberts was Chairman. In 1895 Dr. Waller, who carries on the great tradition, succeeded to the post of honour, which he now holds. From 1898 to 1902 the Rev. H. P. Hughes, who loved and laboured for the District with kindred devotion, was at its head, and in 1903 Dr. Waller again took up the responsibilities of the office.

Long experience as Chairman of the Second London District made Dr. Rigg anxious to secure more efficient oversight and greater continuity in the administration of such areas as that for which he had laboured with unstinted devotion. In a pamphlet, dated February 2, 1894, he says:

During recent years, owing to the increased complexity of our discipline, and the greater difficulties of circuit administration, arising from social and ecclesiastical causes, and the struggling poverty of many of our country circuits, there has been an excessive and continually increasing demand on the time,

attention, and physical labour of the Chairmen of Districts, who, when they have done their utmost, have to lament that they have not been able to accomplish all, by far, that might well have been done, and, if it had been possible, ought to have been done, to meet the cases of the needy circuits and the perplexed ministers.

He held that Methodism had prospered most in those Districts where the Chairman had been able to devote a large part of his time to the service of the District, and where continuity of administration had been possible. Sometimes a group of Districts might have one Chairman, but if Chairmen could be set apart for this work they might visit the circuits and render great help in many ways. The Rev. H. P. Hughes strongly supported the proposal, but it did not commend itself to the Connexion.

It is not easy to exaggerate Dr. Rigg's devotion to the Home Mission stations which he loved to foster. On September 10, 1892, he spoke to the writer about Surrey. 'Before a Methodist blade of grass grew on the ground,' Congregationalism was strongly rooted—'the best sort, with circuit feeling.' At Godalming, he said, they did not give up their British Schools, but built Sunday schools near, and gained great power. All over the wide area he knew how the classes met, and what provision was made for the Sunday school. That discriminating survey bore witness to his living interest and ample knowledge. He gloried in the work done by men of whom the world knew little, and the sermons which he heard from village pulpits often charmed him by their simple earnestness and reality.

His Chairmanship formed an epoch in the history of Methodism in the Southern counties. He kept the

work well in hand by frequent Home Mission Conventions, at which the ministers in the various circuits were able to speak freely on their successes and their difficulties, and where influential laymen became personally acquainted with the work which was being done, as well as with the ministers and their chief helpers. He brought the needs of these circuits before the Annual Synod, enlisted help and sympathy, and guided the development of Methodism in Surrey, Berkshire, and Hants. Such laymen as the brothers Pocock nobly supported their leader in every effort for the good of Methodism. Dr. Rigg preserved a letter from Mr. W. W. Pocock describing a visit of conciliation that a layman had paid to one country circuit. It reveals the temper of a true shepherd of the flock. Dr. Rigg's administration furnished an object-lesson to the entire Connexion, and raised the whole status of Methodism between London and Portsmouth. The well-being of every circuit was an object of constant and deep concern to the Chairman, as both ministers and laymen still delight to bear witness. Dr. Waller says that the fruit of this true evangelism is to be found right across the Second London District. In the Stationing Committee Dr. Rigg always tried to secure ministers of enterprise and courage for these difficult posts. The result was that in 1892 there were eleven circuits under the care of the Home Mission Sub-Committee where in 1872 there had been five, the number of ministers had risen from twelve to nineteen, the members had increased from 1,398 to 2,491. Thirty-four chapels had been built at a cost of £64,000, and there was scarcely any debt upon them.

The minutes of the Home Mission Sub-Committee at

Wandsworth on October 27, 1883, which lie before us in the handwriting of the Rev. W. J. Brown, may show what interest these gatherings had. Eighteen ministers and five laymen were present. General Lysons, on his removal from Aldershot, had written to express his appreciation of Methodist Army work. Sir Archibald Alison, his successor, expressed his friendly feeling. An effort was being made to remove the debt on the minister's house at Farnham. The work at Alton was hopeful. Galleries were to be opened in the Cobham chapel. 'Blessed work still continues at Knaphill.' The minister at Guildford reported that three mission bands were at work. At Ruxley a mission band had done good service among the gipsies. The Walton chapel was full on Sunday evenings. The case of Staines was pressed by Mr. W. W. Pocock, who said that the large and increasing population required a new chapel. There was a blessed work at Ash Vale. Congregations at Wimbledon and Merton were growing. The summing up in the Minute Book is: 'Most enjoyable and spiritual meeting.' Letters as to details of administration in the dependent circuits show how ministers and laymen in these places looked for Dr. Rigg's approval and support. 'I have thought,' says the Rev. W. Rapson on June 28, 1884, 'you would be glad to hear a little of our progress in these parts.' Then follows a detailed account of the opening of a chapel at Hale, near Farnham. 'There has, I am told, never been such a work of grace on the hill before. We have there now a promising band of young men who have recently given their hearts to God.' An earlier letter, dated June 10, speaks of the conversion of these young men in a revival then in progress :

They are for the most part uneducated and rough—but I prefer rough mahogany to polished deal. We had twenty present at the class there last night. The young men wish to keep on the Mission-Room as a Reading-Room and Institute, and offer to pay the rent. My heart was made to leap for joy last night, as in the class they one after another told of their joy in Jesus, the reality and sweetness of their union with Christ, their witnessing for Him, &c. And then to hear their brief but earnest prayers ascending to the mercy-seat, and to look at their countenances as they sang out of our Mission Hymn-Book with all the voice-power they were capable of—it was no common treat, I assure you. I feel like one newly converted myself. Praise the Lord! We are praying and looking for great blessing on the opening services of the restored chapel.

A meeting held in Basingstoke after Dr. Rigg's death sent a grateful tribute to his memory. 'As a result of his fostering care, great influence, and generosity,' it was said, 'Wesleyan Methodism in Basingstoke and the surrounding district was wisely and firmly established.' Mr. Arthur Angel wrote from Guildhall :

The great life and work of Dr. Rigg had a special effect on the church development of this region. Among my earliest recollections of Methodist government is a Quarterly Meeting attended by the venerable Doctor as Chairman of the District. His tact, wisdom, breadth of thought, and keen concern for spiritual progress made a lasting impression on my mind. To have been one of the humblest followers under his leadership is to have shared his interest, and we are to-day for ever indebted to him.

The Rev. Joseph Olphert, who was Secretary of the District for many years, bore witness, after Dr. Rigg's death, to his deep love for little places, to his patience,

tenderness, and magnanimity in all his dealings with his brethren. Mr. and Mrs. Elijah Carpenter, who travelled from a remote part of the District to pay the last tribute of respect at his funeral, could have told many a story of Dr. Rigg's devotion and zeal for God's work in the old Petersfield Circuit.

After his death Dr. Waller wrote, on behalf of the Second London Synod :

We all have a full and grateful appreciation of Dr. Rigg's eminent and varied service, especially in this District, over which he formerly presided with a unique statesmanship, and with permanent benefit to all the circuits within our District bounds.

CHAPTER VI

THE MIDDLE PERIOD AT WESTMINSTER, 1881-93

THE middle period of Dr. Rigg's Principalship began with the Conference of 1881. Dean Stanley had just died. The heavy tasks brought on Dr. Rigg by his first Presidency and by the Thanksgiving Fund were triumphantly finished. Many anxious educational problems had ceased to press upon him. He was happily engrossed in the work of the college, in the Connexional duties which absorbed so much of his strength, and in the administration of the Second London District. The Liverpool Conference of 1881 laid a new responsibility upon him. He wrote to his wife on August 6: 'I was put in as Missionary Treasurer last evening by a unanimous vote. It will hardly involve *work*, only gives authority in counsel; and no one else could be found.' The appointment proved entirely congenial, and as years advanced the Missionary Treasurership became one of the chief joys and interests of Dr. Rigg's life. His heart had been in the work ever since 1845, when he had hoped to labour in India. Some memoranda for a speech in 1862 speak of 'Missions as Christianity in full aggressive activity.' They refer to the heroism of missionaries, and especially of their wives, and to the 'freshening effect of missionary enterprise on our home

theology.' Dr. Rigg saw clearly that the greatness of opportunity made this pre-eminently the missionary age. His missionary brother's letters kept him in close contact with the work in Ceylon, and a host of friends at home and abroad formed living links with the Society's operations all over the world. Mr. James S. Budgett, whom he so greatly esteemed, was the Lay Treasurer, and when he retired in 1884 Sir William M'Arthur became Dr. Rigg's colleague. With him and his successors, Mr. Morgan Harvey and Mr. Williamson Lamplough, the Clerical Treasurer had the happiest relations. The Missionary Secretaries of 1881 were all tried friends, and with them and their successors, John Walton, F. W. Macdonald, Dr. Barber, and the present secretaries, Dr. Rigg found it a delight to consult and labour for the extension of the kingdom of God throughout the earth. He soon discovered how great the responsibility of his new office was. The Committees of Management were sedulously attended, and every detail of business was regarded as a personal trust. He was always a stalwart champion, and he was never asleep. From one Conference he writes: 'Yesterday missionary affairs occupied the Conference most of the day, and I had to watch and take part.' Next year there was an attack on Home Missionary expenditure in the London Districts, which were full of enterprise, and had many extension schemes on hand. Dr. Rigg had to reply to the attack. 'Having done that,' he tells his wife, 'I sit down, and, with a somewhat trembling hand, try to write a few more lines to you.'

At the Missionary Committee held on March 14, 1883, a conversation arose as to the state of affairs in the Transvaal, and the raids that were being made by

the Boers upon the native chiefs and people. It was arranged that a deputation should wait on the Colonial Secretary, Lord Derby, to represent the case of Montsioa and his tribe, who were members of the Wesleyan Church, and had remained firmly attached to the British Government throughout the whole of the troubles in South Africa. The Boers had destroyed all their towns except one, together with chapels, schools, and other mission property. Lord Derby admitted that the case was very serious and 'lamentable,' and promised that the Government would give the matter their serious consideration. Dr. Rigg was not well enough to take his place in the deputation, but wrote the following letter to Mr. Gladstone:

March 26, 1883.

MY DEAR MR. GLADSTONE,

It is with great reluctance that I trouble you with a letter, but a sense of duty constrains me. I am the Clerical Treasurer of the Wesleyan Methodist Missionary Society, my lay-colleague, now absent from England, being Mr. J. S. Budgett, of Stoke Park, near Guildford.

Ten days ago a deputation from the Wesleyan Missionary Society waited upon Lord Derby as to the Transvaal business, but I was not well enough to be present.

Our feeling was strong and sore at that time; it is now deeper. The temper of our constituents is more settled and serious. A growing and increasingly painful sense of shame and sorrow spreads among our people. Our South African missions have always been very dear to us, and their history is illuminated by names such as Threlfall and Barnabas and William Shaw—not less sacred to us than those of Moffat and Livingstone to the supporters of the London Missionary Society.

Many of our people are genuine Liberals. These persuaded themselves that the Convention would be as effectual to con-

trol the excesses of the Boers and to protect the friendly and confiding native tribes who believe in Missionary England, as a bloody victory would have been. This reconciled them—more than reconciled many—to our retreat after our defeat. But if they could have foreseen the actual result they would never have been reconciled. I have reason to believe, strongly entrenched as your Government is in the allegiance of Protestant Nonconformists generally, of the Congregational communions, that a large section—I think the more weighty and estimable section—of the Congregational Nonconformists feel as we Wesleyans feel on this matter. They are identified with the London Missionary Society, and that Society cannot dis sever itself from the Moffat and Livingstone memories. But as to this point, you will no doubt obtain more authentic information than I can pretend to give.

I believe that, unless England is prepared to disband her armies, the *Non possumus* attitude in this case is one equally ignoble and impolitic; it is, of course, altogether inconsistent with the whole history of England, especially with some of the noblest episodes in that history.

I am convinced that the effect of the threatened policy of abstention will be to strengthen, on the one hand, the Tories, and on the other, *for the present*, the extreme pseudo-Liberals, from whom, I venture to think, England has everything to fear; whom, at all events, I dread both as a patriot and as a Christian more than I can say.

I pray you to forgive my plain speaking, and to believe me to remain, with profound respect,

Yours sincerely,

JAMES H. RIGG.

Mr. Gladstone sent this reply:

March 29, 1883.

MY DEAR SIR,

I have sent your letter on South African affairs to Lord Derby. I feel sure that you will see, (1) that we have not

abandoned the idea of military intervention, except with very grave consideration of the whole matter; (2) that we are desirous to do all we can by other means. You will also, I think, have seen that the House of Commons is much indisposed to the use of military force in this case.

I remain,

Faithfully yours,

W. E. GLADSTONE.

A letter written in 1881 to a correspondent who asked whether Wesleyan ministers were 'allowed to reject baptismal regeneration' is of special interest. Dr. Rigg says:

See what Conference would say to this! Why did Conference appoint a committee to revise the Offices except (in good part) to get rid of the teaching of baptismal regeneration?

You are a Rehoboam indeed, whose little finger would be thicker than Father Wesley's loins! Wesley never required his preachers to receive this doctrine—though parenthetically he concedes its truth—perhaps, as Thomas Jackson always stoutly maintained, because he would not contend, was not prepared to maintain the contrary, thought his argument not weakened practically by allowing it, and therefore, for argument's sake, allowed it. He admits it parenthetically—by what may justly be styled an *obiter dictum*—but he nowhere expounds or formulates for himself, and as a part of his proper Methodist theology, this doctrine.

It is notorious that a number of his best preachers, men of a strong dissenting bias, held no such doctrine. He never raised a question about it with any one of them in all his long course.

His only direct and authoritative doctrine on the subject is that contained in the Articles drawn up for America—but which are contained in a Service and Office Book venerated also, if not of binding force, on this side. In the article he simply teaches that baptism is *a sign*.

Dr. Rigg was now often called from Westminster by public duties. The tender vein in his nature comes out in a lover-like note to his delicate wife, dated Hinckley, Sunday, March 5, 1882 :

Always you are in my thoughts. Your hair is beautiful, and not one grey hair; your mind so quick and your memory so full and fresh, and yet your strength so weakened in the way. My subject this morning was 'toiling in rowing, the wind being contrary'—the disciples in the midst of the sea, the Lord on the mountain seeing them. I found it hard to master the thought of you before I bent myself to my subject, and, in the midst of it, the thought of our sea of troubles, and our toiling in rowing, and of the Saviour as our only possible comfort and refuge, came with a very full flow of feeling into my heart. Oh! may He support you and comfort us all!

Dr. Rigg dearly loved a sermon which was both practical and spiritual. One which he heard at the Leeds Conference of 1882, from the Rev. Edward Lightwood, greatly charmed him. He told his wife that Sunday evening :

How I have wished that you and Edith could have heard this morning's sermon from Mr. Lightwood. It was a deep, clear, rich, spiritual deliverance from 'I am the bread of life that cometh down,' &c. There is no preaching comparable for spiritual power and sweetness to Methodist preaching at its best; and this was such preaching. . . . Thank God, I have had a refreshing Sunday. I stayed to the prayer-meeting, took part in it, and was blessed. . . . I finished up a very heavy and anxious week yesterday by going to a meeting at Birstall and speaking an hour and a quarter. I had not been at Birstall for more than forty years. There 'brave John Nelson,' stonemason, Methodist preacher, saint and hero, all but martyr, was born and brought up. Close by is Cross Hall, where Miss Bosanquet lived before she became

Mrs. Fletcher; close by, also, the little church at Batley, where she was married.

Another tribute to a good sermon may be added. On July 27, 1881, he says :

Yesterday I heard, at Newark, a really fine, beautiful, and touching sermon from Mr. Nettleton on Mary's anointing our Lord at Bethany. It came home to me as a fine, original sermon after reading Canon Liddon's on the same subject, and as, in some respects, a finer sermon.

In September 1883 he visited Cheltenham, and took care to see the famous school, in which his elder daughter was naturally much interested. He writes to his wife :

I went over the Cheltenham Ladies' College (Miss Beale's) this morning, and was 'awfully' delighted with it. It is at once high school and college, and is by far the noblest and most thorough place of education for girls and women I have ever seen. Miss Beale is an excellent Christian woman, too.

Mrs. Rigg had her reports to make to her husband. She was deeply interested in all work among the poor, and her warm feeling for the Salvation Army comes out in a letter dated August 21, 1883 :

I saw Mrs. Booth when I was at Lewisham. She was at Blackheath, in the same house where Lord Shaftesbury attacked the Salvation Army. She delivered an address in their defence to a select company of ladies and gentlemen. I was very much pleased with her. She was very quiet and self-possessed in manner, and yet very fluent. Judge Tucker was with her, and he also spoke.

One event of these years gave Dr. Rigg sincere gratification. In March 1884 a venerable gentleman,

Mr. T. R. Allan, called to see him and expressed his desire to present a valuable collection of books to the Connexion. The Library was gratefully accepted by the Conference of 1884. The donor had long cherished the wish that something should be done in this direction. In a document dated July 6, 1865, he wrote :

It may justly be regarded as a matter of surprise that the Wesleyan Methodists, now in the second century of their existence as a religious body, should still be without anything worthy to be called a Library, to which their ministers and educated laymen might resort for the purposes of reference and study.

Mr. Allan's idea was that a property should be purchased for a new theological college within ten miles of London, and that a missionary college, instead of Richmond, and a college for Methodist laymen should be built on the same estate. In connexion with this he hoped that a Library might be established. The document is endorsed :

Handed to me by Mr. Thomas Robinson Allan, S.D.W.; and forwarded to me by Dr. Waddy, with an intimation that he could not do anything in the matter.—G. OSBORN.

No offer of a Library is mentioned in the document. Nineteen years later Dr. Rigg had the pleasure of reporting the gift to the Conference, and it is hoped that the books may shortly find a home in the Wesleyan Church House at Westminster.

Dr. Rigg's position at Westminster brought him into confidential relations with all the chief supporters of the voluntary school system. Professor St. George Mivart, who was a much-valued contributor to the *London*

Quarterly, told Cardinal Manning that Dr. Rigg would like to speak to him on the subject of education. The Cardinal wrote from Archbishop's House on March 19 :

Mr. Mivart tells me that you would be so good as to come to me that we may speak on the subject of education. I therefore write to say that I shall be at home all day.

Two days later he wrote again.

ARCHBISHOP'S HOUSE,
WESTMINSTER, S.W.,
March 21, 1883.

DEAR DR. RIGG,

I thank you much for your book, which I shall read with great interest ; all the greater for our conversation the other night.

With all who believe in our Divine Master I have a true sympathy ; and with Wesleyans, above all Nonconformists, I have a Christian brotherhood, for I believe that they gather while others scatter in our Lord's field.

In the *Pall Mall* of last night there was a notice of Dr. Dix's lectures in New York on the Women of America. He is saying what you said. The *Pall Mall* thinks Girton College would remedy the evil. I believe nothing but Christian faith, bearing humility and purity, will heal the wound.

Believe me always

Faithfully yours in J.C.,

HENRY E., CARD. ARCHBISHOP.

Two little family notes written in 1875 help us to see some of the pleasures of Dr. Rigg's lighter moments. The Conference met that year in Newcastle-on-Tyne, and on July 30 he secured a leisure hour to visit Dean Lake at Durham. He was shown over the 'magnificent' cathedral by Canon Tristram, and found its situation 'as grand as its character.' In October he journeyed

to Glasgow to speak at a conference of the Evangelical Alliance on its history and progress. He had to repeat his address at an overflow meeting. On October 7 there was a united Communion Service at Claremont Street United Presbyterian Church. 'Dr. Andrew Bonar conducted it: he is a great saint—and it was all very beautiful and impressive.'

In 1886 Dr. Rigg had the honour of being appointed a member of the Royal Commission on Education. Lord Cross was its Chairman, and many distinguished men sat at the Board. Dr. Rigg took his full share of responsibility in examining witnesses and advocating the claims of voluntary schools. There was great difference of opinion among the members, but unfailing goodwill and respect for each others' judgement made the Commission very enjoyable. Dr. Dale took the extreme position—'universal School Boards, free education, and pure secularism,' and for that ideal he was always ready to use his influence. His son says:

Though the strain was severe, he enjoyed the work. To be associated in such a task with men like the Bishop of London, Cardinal Manning, Canon Gregory, and Dr. Rigg was an honour and a pleasure.¹

One of the compensations for the strain involved by the Commission was the pleasant intercourse which Dr. Rigg enjoyed with some of its members. He was specially drawn to Dr. Temple. They were already friends. When Dr. Temple was appointed Bishop of London Dr. Rigg sent his congratulations, which called forth the following gracious reply.

¹ *Life*, pp. 549-50.

THE PALACE, EXETER,
February 18, 1885.

MY DEAR DR. RIGG,

Thank you very much for your kind and generous welcome to London. I ever love to dwell myself, and to exhort others to dwell, on the things in which we agree rather than on the things in which we differ; and though, when I meet such men as you, I cannot resist the feeling *Talis cum sis utinam noster esses*, yet I am never so unreasonable as to feel in the slightest degree *Noster cum non sis, utinam non esses talis*. To his own Master each one of us standeth or falleth, and it is a tie stronger than any difference of opinion can break that our Master is one.

I hope that I shall have the pleasure of seeing much more of you hereafter than I have seen hitherto.

Yours ever,

F. EXON.

He wrote to Dr. Rigg from Penmaenmawr in August 1891 :

I do not wonder that you like Tait's Life. It is well put together, I think, and the man was no ordinary man. He was my Tutor at College and we never lost sight of each other. I felt it as a great loss when he was taken from us. We are enjoying Welsh sea and mountains, and Mrs. Temple joins me in wishing you all health and happiness.

Yours ever,

F. LONDON.

Dr. Rigg's regard for this venerable and outspoken prelate deepened to the end. In acknowledging a letter of sympathy in her great loss, Mrs. Temple wrote: 'I value your words of appreciation of my husband very highly indeed. I am glad to think that you knew and understood him.'

Dr. Rigg prepared this account of their relations to each other.

It was not till Dr. Temple and myself were appointed members of the Royal Commission on Education that I was brought into close acquaintance and co-operation with him. He was at the time Bishop of London, and we worked together in close accord, and, I hope I may say, with growing mutual attachment during the two and a half years that we served on the Commission. So far as I remember, we agreed always on points of importance. Since that time he and Mrs. Temple have welcomed myself and my daughter—in whose work as a teacher Mrs. Temple has shown great interest—every year to their house, whether Fulham or Lambeth Palace. On one special occasion the bishop invited me to come and stay the night at Fulham for the purpose of mutual consultation. When I had to leave the next morning, and was asking the easiest way to Willesden Junction from Fulham, having to journey north, the bishop, looking at his wife for assent, which was instantly and heartily given, said that their horses had not been worked much lately, and that it would be much the best if he sent me up to Willesden, which he did accordingly. In this case the essential gentleman which lay under the reserve of the bishop's manner frankly disclosed his features.

But I have to give an instance of his fine and liberal spirit much more notable than the trait to which I have just referred. Difficulty had been placed by a nobleman in the North of England in the way of providing a site for a new Wesleyan chapel during Dr. Young's Presidency of the Conference, in the year 1886-7. This nobleman insisted that there should be a condition registered in the deed of the new chapel that the Sacrament of the Lord's Supper should never be administered there. Dr. Young appealed to public opinion through the *Times*, and the correspondence went on for some days. It occurred to me that the Bishop of London would be able and willing to put a stop to this scandal. I spoke to him accordingly during a private interview at one of the meetings of the

Royal Commission, and asked him if he had noticed the correspondence. When he said he had, I asked what he thought of it. Most emphatically, and with an expression of intense disgust, he denounced the conduct of the landowner. I said that I thought it might be in his power to put a stop to it, and that nothing could more grievously damage the Church of England, or more effectually frustrate all attempts to cherish a friendly spirit among the Methodists towards the Church, than such a flagrant exercise of blind bigotry and tyrannical power. He agreed as to the mischief done, but did not see what he could do to remedy the wrong. I suggested that the parish clergyman was no doubt at the bottom of the mischief, and that, though the bishop himself could not deal with that clergyman, not being his diocesan, he might appeal to the clergyman's own diocesan. He instantly looked out the locality of the parish, discovered who was the clergyman's diocesan, and, finding that he was a prelate of just and liberal spirit, he said, 'I will write at once.' He did write, there and then, and nothing more was heard of the case. It was quietly settled, and the Methodists obtained their site. That act of Dr. Temple's showed the true man—just, benignant, practical, and prompt. What I have now stated has never before been published. Methodists who have honoured Dr. Temple in his life will honour his memory all the more now that he is departed.

May I be permitted to add one personal item to these few reminiscences? In the second edition of the volume which I have published on *Oxford High Anglicanism* I felt it necessary, in an Appendix, to refer to the Primate's observations in his Visitation Charge of 1898 on some of the chief points in controversy with the Ritualistic party. I ventured to say that by the 'tolerance' which the archbishop had bespoken for the doctrine of Consubstantiation in connexion with the 'Real Presence' of the Saviour at the Holy Supper, he 'had gone perilously near to allowing a cardinal heresy in the system of Anglican doctrine'; my views on this subject agreeing with those expressed in letters to the *Times* by Archdeacon Taylor, of Liverpool, Dr. Llewellyn Davies, and other eminent

Churchmen. I could not but feel some uneasiness as to the manner in which the Primate would receive me when, in response to his invitation, I paid a visit to him and Mrs. Temple at the Palace. The archbishop did not pass me by with a few words, such as he usually gave to those who came up to pay their respects to him and Mrs. Temple. He spoke more words than I had ever known him to use on such an occasion, and the purport of what he said was, not only that he was glad to see me, but that he could wish much that he had opportunities more frequent of meeting me. He intimated that in former days I saw him oftener than now. Mrs. Temple, that gracious lady and perfect helpmeet to her husband through all their course of life, wrote a note to me afterwards emphasizing what the archbishop had said. I should not thus dare to set down what might seem too egotistic if it were not that the fact I have stated illustrates the noble character of the archbishop, and the true frankness and generosity which belonged to his character notwithstanding his habitual reticence and reserve. It has been my privilege to be on friendly terms with more than a few among the leaders, prelates as well as clergymen and laymen, of the Church. They have shown me great personal kindness, though I have never sought it from them; but not one of them, though he might in manner be more blandly courteous and more attractive, was at heart either more brave and true, or more gentle and gracious, than the Primate whom the nation now laments.¹

When Dr. Rigg sent the article which he wrote for the *London Quarterly* on the archbishop's *Life*, Mrs. Temple replied:

I know how much you appreciated my husband. He valued your friendship very highly, and I often recall to my mind the time you spent with us at Fulham.

¹ *Methodist Recorder*, January 1, 1903.

Dr. Rigg was too full of Connexional responsibilities to have much leisure for authorship during the period under review, but in 1883 he followed up his studies in *Modern Anglican Theology* by a small volume on *The Character and Life-work of Dr. Pusey*, intended to bring out the distinctive characteristics of his life-work as a leader within the National Church. Dr. Rigg had little sympathy with Pusey. He considered that he had contributed, more than any man, to infect the Church of England with Romanizing superstition. Nothing, he held, could outweigh that evil influence. 'The personal devotedness, the charities, the learning, of Dr. Pusey ought not to be allowed to disguise the real character of his doctrine and of his influence.' We have seen (p. 156) that Canon Jenkins, of Lyminge, regarded Dr. Rigg's view of Pusey as just and accurate.

In 1887 Dr. Rigg published *A Comparative View of Church Organizations, Primitive and Protestant*. It was an explanation and defence of the position and principles of Methodism which Dr. Rigg's whole life had prepared him to undertake. It was studiously fair and accurate, and members of other denominations were not slow to recognize the candid and catholic spirit in which the book was written. He had the pleasure of seeing it take a place in the standard literature of his own Church. The Rev. W. L. Watkinson says these studies in church organization and discipline 'have helped very largely indeed toward that stability and order which are so essential to progress.'

The part which Dr. Rigg took in the working of Methodism is well described by the Rev. John S. Simon.

It has been my lot to spend much time with him on committees, and I wish to say something about him as a Methodist statesman. Committees, rather than Conferences, reveal the man of governing mind. Looking across the years I try, from abundant materials, to form my final estimate of Dr. Rigg as a committee-man. As a young listener I was chiefly impressed by the spaciousness of his mind. He turned a subject round and round in it, and seemed discontented until he had shown us all its facets. Not only so. He had a marked power of lifting a discussion out of the commonplace on to a high plane of thought. He did so by the necessity that was laid upon him to search for principles. He was not content until he had found them. Discovering them, he expounded them, enforced them; he made a trivial or tedious topic important by showing that wrong action on our part might jeopardize the supreme interests of Methodism. 'All roads lead to Rome'; with Dr. Rigg everything led to Methodism.

Those who watched Dr. Rigg's committee methods were also struck with his mental adroitness. He had strong convictions, and often expressed them vehemently. Adversaries were toppled over by the vigour of his charge, the discussion proceeded, and the table was encumbered with resolutions and notices of amendments. Meanwhile, he ruminated with closed eyes. Then he took up a piece of paper and began to write carefully on it. Rising again, he read out a new resolution that reconciled all parties. Stubborn as he appeared to be, he was a great opportunist. When he practised the gentle art of giving way, those who had fought on his side did not always admire the ingenuity of his surrenders; still, they consoled themselves with the thought that compromise is the soul of legislation. This capacity to see both sides of a question, and to accept a modification of an extreme view, continued to characterize Dr. Rigg to the close of his life.¹

One of his own letters will show how keenly he felt

¹ *Wesleyan Methodist Magazine*, June 1909.

about all matters affecting Methodism. He reports to his wife from the Manchester Conference in 1887 :

I am thankful to say that, so far as I can at present forecast, I think all questions of main difficulty for me are over, and in all of them what I thought right has been done, for the most part substantially, in most cases fully and exactly.

He had been crossing swords with his most redoubtable antagonist.

Last evening I delivered a reply to — (badly reported), which was perhaps the happiest and most effective speech I ever made in Conference. It was, I am assured on all sides, an overwhelming reply. On the whole my visit to this Conference has, I think, been beneficial to the Connexion and to myself. It has brought me to the centre, rallied many friends around me, and tended to bring some erratic influences nearer to the central line of right.

The claims of his own Church on his time and strength grew heavier as the years went on. In the reconstruction of all departments of Methodism he took a leading part. He was still eager, however, to use any small interval of leisure in renewing old memories or seeing whatever had special interest. On the Monday before the Camborne Conference of 1888 he says :

I went over by train to Penzance on Saturday. I wanted to see it just once more. I compared it with the Penzance I first knew forty odd years ago. The main part is unchanged, but two new and attractive roads have been cut, with a good sea-view from the pretty and commodious houses. I visited the public library, knowing the sub-librarian there, and got back to Trevarno about 3 p.m.

Three days later he reports : ' I am pleased with the Conference. It is elderly, comparatively small, and

orderly.' On the Friday the Rev. G. W. Olver 'made an exposition and a passionate appeal to Conference on behalf of missions.' The Revs. John Walton and Marshall Hartley were elected secretaries, as colleagues to the Revs. M. C. Osborn and G. W. Olver. Dr. Rigg had to reply to certain charges, and did so 'apparently with decisive effect.'

The 'critical day' came when the report of an important committee on Church Membership was presented. Dr. Rigg's resolution that this should be received and remitted to the Synods for suggestions and the committee reappointed to prepare a final report for next Conference, was carried with scarcely a dissident. Proposals for changing the order of the Sessions, so that the mixed, or Representative Session, should meet first were then brought forward. Dr. Rigg says: 'I delivered my speech—more carefully prepared than any, I think, which I ever delivered in Conference—showing the radical, revolutionary, ruinous character of the new proposals, and carried the Conference bodily with me.' The matter was sent down to the District Meetings and to a committee. After this taxing week he wrote:

A great load is gone. I slept a sound, whole sleep last night. I returned home [to Trevarno] with our companions from the Conference in the landau, leaving at 9.15 p.m. The fine air, the complete results of the Conference, the relief, put me in high strength and spirits, and seemed for the time to renew my youth. We got here to supper (or dinner) about 10 p.m.

Saturday brought a delightful picnic at Kynance Cove and the Lizard, despite a downpour which drenched some of the party. The next week there was another

debate on the Order of Sessions. The result here was not altogether to his mind, but he writes: 'Even the seeming failure of yesterday was, I think, a real victory. The offensive resolution was reduced to reasonableness and speeches made which will influence opinion.' The correspondence with ministers and laymen bears witness to the intense anxiety with which this question was discussed, and the relief when a happy solution was reached. Congratulations poured in. It was felt by many that Dr. Rigg 'had saved Methodism' and ought to be elected President of the Conference in 1889. He followed up his action at Conference in newspaper and committee. Dr. James wrote on May 16, 1889:

Your letter in last week's *Recorder* filled me with joyful hope. It is really a brilliant solution to make the second week, as a whole, the Conference week; and I have no doubt that it will attract general admiration and approval.

This plan came into effect in 1891, but the solution was far from 'brilliant,' and in 1898 the Conference decided that the Representative Session should meet first. The fears felt as to such an arrangement happily proved groundless, and the zest with which the laymen of Methodism enter into all the business of Conference, their spirituality and devotion, have demonstrated its wisdom. No Church in the world can show such a sight as the Representative Session of the British Conference.

The most critical and anxious time during Dr. Rigg's Missionary Treasurership was caused by certain criticisms of our Indian missions. At the Sheffield Conference of 1889 an appeal was read from the Indian missionaries against 'calumnies' which had been freely circulated throughout Methodism. The document was

received with 'repeated and general cheers,' and referred to a special committee, of which William Arthur was made a member. The investigations carried out during the year led to the complete exoneration of the Indian missionaries from these accusations. The Conference at Bristol in 1890 expressed its 'profound regret that charges so grave and so unsustained should ever have been brought against them.' The whole year was one of heavy responsibility, and Dr. Rigg was profoundly thankful when so happy a conclusion was reached.

He was well repaid for all his anxieties when he received such a note as this from John Mackenzie, the South African missionary and statesman, dated Hampstead, October 11, 1890, in reference to certain questions affecting the native races of Africa :

I have been deeply thankful, as a worker in the cause of righteousness, for the cordial help I have at all times received from the Wesleyan Mission House, as also from members of your body, both lay and clerical.

In January 1889 Dr. Rigg moved from Horseferry Road, Westminster, where he had lived for more than twenty years, to 79 Brixton Hill, which was to be his home for the last twenty years of his life. Certain rearrangements made it necessary for the Vice-Principal to reside in the college, and Dr. Rigg was thus enabled to live some distance away. The new house, with its pleasant surroundings, seemed to act as a tonic to Mrs. Rigg's health and spirits. As the spring came on she was able to enjoy a few drives over Streatham and Tooting Bec Commons or round Dulwich Park. But the improvement was only slight and temporary. Her weakness rapidly increased, and on December 17 she

passed peacefully to rest. Her elder daughter wrote a memorial volume, which shows how much Mrs. Rigg's pleasant humour and appreciation of the treasures of English literature had done to brighten the home-life. No words can describe how tender and devoted she had been as wife and mother, nor tell how brave and bright a spirit she had shown amid her growing physical weakness. Her husband's debt was great, and he joyfully acknowledged how much he owed to her discernment and her charity. She knew how to look on the controversies in which he was so often engaged with an eye to the better side of men and things, and she helped him to use his 'imagination in the service of charity.' He always had a faithful counsellor in his own home, and this made him wiser, stronger, and gentler. The love that bound him to his wife grew deeper as the years passed. His old friend, the Rev. Daniel Sanderson, wrote, when he received the memorial volume: 'I never knew a more devoted husband than you have always been. Her memory will comfort, while it saddens, the rest of your life.'

The Rev. J. D. Tetley says :

I was profoundly impressed and affected by the doctor's exquisite tenderness towards his wife. I speak of the Westminster days, when Mrs. Rigg's health was enfeebled. It was beautiful to witness the gentle considerateness the husband had for the wife, carried out in what may be called the minor details of conduct. His love delicately paid respect to the patient, placid invalid. He who could stand fearless before a legion of men, in a sort of 'Athanasius contra mundum' defiance proved that his love for his wife was dominant in his heart, impelling him to think and act with sympathetic and reverent tenderness towards the beloved of his home.



MRS. RIGG.

One incident of this time helps us to see how bereavement and sorrow were bearing fruit. Dr. Rigg's brother, the Rev. Alfred Rigg, died during the year of his Presidency in Victoria, South Australia. The London ministers sent a letter of sympathy through their Secretary, the Rev. Wesley Woolmer. This was Dr. Rigg's reply :

WESLEYAN TRAINING COLLEGE, WESTMINSTER,
December 23, 1891.

DEAR WESLEY,

My warm thanks are due to my brethren for their kind sympathy and the communication you have sent me by their request, and to you for the manner in which you have carried out the request of the meeting. A great part of my every day—a continually increasing part—is occupied with thoughts relating to the world unseen and the life eternal. My friends and my kinsfolk are largely gathered in the presence of 'the King.' My continual prayer is that my treasure may be stored up in heaven, and myself made meet—fully meet—for the inheritance of the saints. My brother lived for eternity, and has left a blessed memory.

I am, dear Wesley, yours affectionately,

JAMES H. RIGG.

The REV. WESLEY WOOLMER.

PS.—Do not read this letter—simply say I have acknowledged, &c., with thanks. The words have come unbidden, but are not fit for public reading.

One honour which was now done him gave much gratification to Dr. Rigg. On April 29, 1891, Dr. Waller wrote that for some time he had wished to have Dr. Rigg's bust in the college at Westminster. 'I mentioned my desire to a few friends, and the response was instant and gratifying.' He had arranged that

the sittings should be given to Mr. Adams-Acton at Westminster, and hoped Dr. Rigg would consent to sit. 'No one deserves a permanent place in the college equally with yourself. Adams-Acton will be proud to do his very best, and a good bust of you will be an inspiration to generations of students.'

On February 6, 1892, Dr. Jenkins unveiled this bust. He told Dr. Rigg: 'I felt it an honour, unworthily sustained, to contribute to the admiration, confidence, and affection that animated us all. May it be many years before the bust shall represent the *memory* of its original.'

In 1892 Dr. Rigg received a notable mark of esteem and affection by his second election to the chair of the Conference. This honour came at Bradford, where he had been President in 1878. In his address he said :

Souls are the burden continually of our care, and should be continually in our thoughts and in our prayers. Whatever allowances we may make for circumstances, our ministry, as it is now being enacted, is not as it ought to be—the history of triumphing in Christ Jesus. What we all need is not the spurt of a momentary emotion, nor the enthusiasm of the hour of prayer, but such a permanent consecration as lives through all weeks, gives character to every hour, and makes us, whatever we are, consecrated men of God, our speech and our lives continually bearing witness to the eternal truths of which God has put us in charge.

It was a very happy Conference, and the gracious hospitality of Sir Henry Mitchell, his sister, Mrs. Heaton, and his niece, Miss Mitchell, made his heavy responsibilities sit lightly. He tells Miss Rigg on August 1 of a glorious drive 'through a very fine part of Airedale. I do so want to be good and happy and

useful this year. May my merciful God and Father help me and grant this prayer. Here I seem to be surrounded by respect and affection—"Not unto me." Another letter reveals the master of assemblies: 'I find it easy work in the chair.'

His re-election gave sincere gratification both to laymen and ministers. Mr. Peter Bancroft, in a letter of congratulation, said:

I know of no one so fit to occupy the position just now. The rash changes which are being pressed on the Wesleyan Church call for a strong hand at the head of affairs. But I am sure you will be fully equal to every emergency.

The Rev. John Hay wrote:

I desire to glorify God for your election to the Presidential chair to-day.

The venerable Dr. Williams spoke of this second election as—

An honour which, in the nature of things, can fall to the lot of very few, but which the gifts bestowed on you by our adorable Lord, and the services which He has enabled you to render to our branch of His Church, amply justify. You succeed to the Presidency in a time of great difficulty. I am often troubled as I think of the restless spirit of many among us—the eager craving for change, and the tendency to mix up party politics with the activities of the Church. On the other hand, I rejoice that the missionary spirit seems to be revived throughout our Connexion, and that there is a disposition to stand in the old paths as to doctrine and organization.

On September 13 the Second London District presented Dr. Rigg with a handsome silver inkstand as 'a token of esteem and affection,' and with an address

signed by representative ministers and laymen. One paragraph may be quoted :

For ourselves we desire more particularly to express our high appreciation of the force and wisdom and helpful sympathy you have shown in its aggressive work both in town and country. To this, under the divine blessing, we largely ascribe the success which has attended evangelistic effort in those parts of the metropolis included in the District, and the rapid extension of Methodism in its rural circuits.

The desire for spiritual blessing was now the burden of Dr. Rigg's heart. On September 10, 1892, in conversation about the prospects for the year, he said that he did not know what they might be, but meant himself to work and pray, and hoped that others would do the same. He did not think that a President could do much good by trying to push matters forward in a year. The great thing was to try to attend to every point of his duty, and to help others to do likewise. He had been greatly impressed, at the Valedictory arranged in connexion with the Rev. G. W. Olver's retirement, by the calm confidence which his old friend expressed that God would approve his work. He did not know what the world might say of it, but he was certain that his Master would approve.

Dr. Rigg visited Aberdeen in October, and tells his daughter :

Old Principal Brown, of the Free Church College here, whom I first met in this city twenty-nine years ago, and with whom I then breakfasted—a remarkably venerable and interesting ancient of ninety years—was hearing me. His face was a fine picture—handsome, intelligent, venerable, with white beard. His volume on the Second Advent—an argument against Pre-millenarianism—was a precious book to me

forty years ago and more—a very fine book, from which I learnt much, and which helped me to silence disturbers at Guernsey. Dr. Milligan, of King's College, called to see me on Saturday.

Dr. Rigg was in his seventy-first year when he was re-elected President. Happily for his strength, he had no great scheme to carry through such as that which marked his first Presidency. His assistant, the Rev. W. A. L. Taylor, B.A., relieved him of lectures and classes in college, and he made it a rule only to preach once a Sunday. In this way he lightened the strain, and gave his best strength to the responsible duties of his office. In July 1893, not without a sense of relief, he resigned the chair to his much-loved and honoured friend, Dr. Henry J. Pope.

One amusing incident marked the inauguration. Dr. Rigg never thought of the insignia of office until noon on July 16, when it flashed upon him that at three o'clock it was his duty publicly to present them to his successor. They were in London, and it was, of course, impossible to get them in time. At three o'clock the chapel was crowded with ministers and friends. How he got out of the difficulty he must himself describe.

I made a brief, appropriate speech, at the close intimating that in due course I should transfer to the President certain insignia, which I lightly and slightly described. The President answered, speaking well; and so the occasion passed with scarcely any;—with no perceptible notice. But I am very glad I shall have them to-morrow morning.

Thus dramatically closed Dr. Rigg's second Presidency.

CHAPTER VII
THE LAST TEN YEARS AT WESTMINSTER,
1893—1903

THE last ten years of Dr. Rigg's Principalship were marked by growing honour and affection. He had become an institution. The day-school masters who had been trained under him at Westminster were scattered all over the country, and regarded him with something akin to veneration. He was past-master of all his work, and, where his physical strength was in danger of being overtaxed, he had a wise and ever-helpful friend in Dr. Waller, who relieved him of many a burden. In his own Church he was universally honoured. Those who differed from him were eager to acknowledge how much Methodism owed to his wisdom, and how much it was honoured by his high character and the loving regard in which he was held in all circles. Mr. H. E. Malden, the historian of Surrey, wrote after his death: 'I have for long, and in all company, heard him spoken of with invariable respect and esteem.'

The writer had been in Dr. Rigg's Synod for some years, but in 1892 his appointment to Guildford gave him close personal experience of Dr. Rigg's interest in Home Mission and extension work. He shared every difficulty

and burden of those who were in such posts, and was always ready to help them. He knew every village, and was familiar with many of the stewards and local preachers. We were all under a gracious paternal rule, and it gave us courage to attempt many a difficult task.

Dr. Rigg's most important literary work in this period was *Oxford High Anglicanism and its Chief Leaders*, which appeared in 1895. This was the result of many years of study. It was a history woven out of biographies like those of Pusey, Tait, Wilberforce, and W. G. Ward, what was 'being living and personal made the vehicle for conveying historical views of theological doctrines and principles, and of their influence and working.'

I have written [he says] frankly as a liberal and yet evangelical Protestant; still, I hope it will be seen and felt that I have taken pains to understand, and have not unfairly represented, the ideas with which I do not agree. I do not think I am a bitter Protestant; I shall hardly, I imagine, be regarded as a narrow Evangelical.

It was, perhaps, the first history of Oxford High Anglicanism written by a Nonconformist. Dr. Rigg says :

I claim to be a Wesleyan Methodist of what may, perhaps, be regarded as the older school. While recognizing the pressing need for reform in the Church of England, both as to its inner constitution and its administrative organization, and also as to its relations with the State and the nation, I do not feel bound to dissent from it for conscience' sake, either on the ground that some thousand years ago it became the endowed National Church of England, or merely on the ground of its episcopal government.

The *Record's* notice of the volume filled two columns :

This book stands [it said] for a witness and a warning ; it is a witness that many eyes watch the Church's career with more than a mere friendly interest, and that the conscience which judges departures from theological uprightness, and the heart which grieves at them, is not the exclusive property of the Anglican communion. This is a book which, exceedingly interesting in itself and marked by eminent ability and full competence to deal with the Oxford Movement from an external point of view, has been fortunate enough to draw to itself a hasty and hostile recognition from Dean Lake and Canon Carter. Though both of them were advanced in years, yet no sooner was this book announced than they ran amuck at the author in the columns of the *Times*, only to discover that he was quite willing to be caught, and that he could give a much better account of them than they of him. The patience and plodding power, the industry, the experience, the philosophic attitude, the sympathy, we were going to say generous admiration, with which he views the Church of England—these, and other qualities not unworthy to keep company with these, are his credentials and qualifications for reviewing the most interesting movement in modern religious history, for offering his contribution to the interpretation of the movement itself, and for endeavouring to form a just estimate of its consequences.

Dr. Benjamin Gregory had one criticism to make :

You have deftly, judiciously, effectively focused nearly all the scattered rays of light upon your subject. The result is a lucid and continuous exposition of a very powerful movement. My one demur is, I think, you have underrated Pusey both as a preacher and a writer, as also Keble as a poet. I heard Pusey preach in the University Church in Oxford what was to me, and seemingly to every one in the close-packed building, a remarkably impressive and effective sermon ; and

cannot but think that his *Minor Prophets*, his *Daniel*, and his discourses delivered at a *retreat* deserve much higher commendation than you have granted.

Dr. Rigg's position was almost precisely the same as that taken by Sir William Harcourt in his letters to the *Times*. Dr. Rigg wrote to thank him for thus standing forth as the champion of Protestant teaching. This led to a pleasant correspondence with a kindred spirit.

Sir William Harcourt writes :

MALWOOD, LYNDHURST,
November 18, 1898.

MY DEAR DR. RIGG,

Your kind letter has given me sincere pleasure, *laudari a laudato*. Though I have not had the advantage of personal intimacy with you, I remember well our meeting under the roof of Arthur Stanley, one of the wisest, best, and most tolerant Churchmen I have ever known. But I have long known and admired the distinguished part you have played in that Church which you have so long and so worthily represented, and which has done so much since the days of its great founder to maintain in this country the pure religion of the Protestant faith. It is a great satisfaction to me to know that the efforts I have made in the same cause meet with your approval. I firmly believe that the laity of the Church of England are loyally attached to the principles of the Reformation, and that they have no sympathy with the ecclesiastical conspiracy which is insidiously at work to undermine the practice and the doctrine of the Reformed Church of England. I am confident that public opinion only requires to be awakened and enlightened as to this sacerdotal campaign in order to defeat and overthrow it. I am much obliged to you for sending me your book, which is a careful and impartial study of the growth of this unwholesome fungus which has so much impaired the life of the English Church. Your letter is to me a grateful assurance that the sympathy of

the Nonconformist bodies will not be wanting to assist in a work in which all have a common interest.

I remain,

Yours very sincerely,

W. V. HARCOURT.

On January 12, 1899, Sir W. V. Harcourt says :

Your book has been to me a source of great interest and instruction. You need not fear my wearying in the task on which I have embarked. It is a labour of love. The British people only want to be informed of what is going [on] in order to resolve them to put it down.

Dean Farrar expressed the hope that Dr. Rigg's efforts would do good, though he confesses—

I take a very despairing view of the state of opinion in the Church of England. . . . I am far from settled yet. Most persons think that deans have nothing to do, but I am overwhelmingly occupied, and shall be for many months.

Dr. Rigg's book reached a second edition in 1899. His preface shows how anxiously he had followed the national agitation and the conflict in the Church of England during the previous two years. It was to him a matter of daily concern, both as an Englishman and a Protestant. In a brief chapter added to the second edition he wrote :

The lessons of Ward's life complete the lessons taught by the life of Newman, and from both the lives together we learn to what a pathetic helplessness the embrace of Popish principles brings the sensitive, subtle, questioning intelligence, such as was Newman's, and to what blind and servile allegiance and obedience it brings the Polyphemus-like votary, such as Ward, who in the world of religious thought has no eye except for a set of abstract statements, accepted on merely traditional, and often spuriously traditional, authority.

He showed how Tractarianism was followed by Puseyism, and 'on the basis of blind theory is built up within the Church of England a system of legal bondage and morbid, ascetic superstition.'

Educational changes and projects still caused many anxious hours. In answer to an invitation from Archbishop Benson to consult on the Education question Dr. Rigg sent the following reply. It shows clearly his own position as to Denominational Schools and the mingled feeling with which he regarded the Church of England—affection and high regard being mixed with the natural fear and distrust caused by many things that were going on in the country.

79 BRIXTON HILL, S.W.,
October 19, 1895.

MY DEAR LORD ARCHBISHOP,

I cannot but deeply feel the courtesy and the generous frankness of your letter. It would be no ordinary pleasure, as well as a high honour, if I could share in such a meeting of select counsellors as to the duty of Christian patriots at this critical moment of our nation's history. But I am not at liberty so to do, as will be seen by reference to the volume I am sending you. The volume is *The Minutes of the Conference of the People called Methodists* for 1895. At pp. 290-92 will be found the resolutions adopted in July last 'in view of the present condition and prospects of national education.' A Special Committee was appointed, subject to the call of the President of the Conference, the President being a close friend and colleague of my own, the Rev. Dr. Waller, who for many years past has been the Secretary of our Education Department, which includes our Church's day-schools and Sunday schools. This committee has authority, if it thinks fit, 'to co-operate with the representatives of other Nonconformist Churches in giving effect to the policy of the Conference,' and to any resolutions on which the committee

may agree. But the Conference did not contemplate the possibility of co-operating with the Church of England. Personally I intimated my dissent from this resolution. But the general feeling of the Conference was too clearly in favour of it to admit of prolonged debate. The dominant feeling of the Conference was one of jealousy and distrust as to the influence of the day schools of the Church of England. I am sorry to say that a considerable proportion of our people—of ministers even, and still more of laymen—would gladly see all our day schools given up if, by such a sacrifice, the extinction of the schools of the Church of England could be secured. There is a considerable minority—a minority more considerable by reason of character than of numbers—who see that such a result would inevitably bring after it, before long, the complete secularization of all public day schools, and somewhat later, perhaps, the destruction of our Church training colleges. But this is not understood by a large proportion of our people. Ecclesiastical animosity blinds the mind, and ecclesiastical animosity lies at the bottom of this whole controversy.

Five-and-twenty years ago there was a powerful section antagonistic to denominational day schools, a section headed at that time by a very dear friend of mine; one who, for his eloquence, his nobility of character, and his general ability, was the first man in our Church—the Rev. William Arthur, President of the Conference in 1866—still living, but residing usually at Cannes. It taxed to the utmost all our courage, resolution, and powers of discussion to repulse at that time the attack which Mr. Arthur led. We did repulse it, but the old leaven has never ceased to work, and the increasing intensity of alienation from the Church of England which has shown itself in the party politics and votes of Methodists, finds vent also in antagonism to Anglican day schools.

All this I deeply regret, but such are the conditions with which we have to deal. For myself, much as I deplore sacerdotal excesses in doctrine and practice and parochial assumptions and exclusiveness, I should regard it as a grievous

calamity if the day schools of the Church of England were destroyed. Earnestly do I wish your consultations may be rightly guided. It would be an impertinence in me to offer any criticism or suggestion. But I confess that I have grave misgivings as to the present apparent trend of your counsels. Some maxims of wisdom to which, when I was on the Royal Commission, my friend and colleague Cardinal Manning often gave utterance do not seem to have due weight in the counsels of the Church of England. I dare not say more, except that the general educational policy of the Conference is formulated on p. 291 of the *Minutes*—7 (1), (2), (3), (4), (5). It will not commend itself to the Church of England, but some attention given to it might not be uninformative.

I remain,

My dear Lord Archbishop,

Yours faithfully,

JAMES H. RIGG.

To the MOST REVEREND THE LORD
ARCHBISHOP OF CANTERBURY.

Dr. Rigg's relations to the leader of the Forward Movement in his own Church were very close. He had been Mr. Hughes's friend in his Richmond College days; and, though there were many passages of arms between the two most powerful debaters in the Conference, and though at some points their views were strongly opposed, there was more in common between them than many dreamed, and on both sides time brought growing respect and appreciation. Dr. Rigg was in consultation with Mr. Hughes before the formation of the West London Mission, and saw clearly the sacrifice it involved for himself and his family, but encouraged him to make the venture. As years passed he rejoiced greatly in Mr. Hughes's triumph, and did everything in his power, as Chairman of the Second London District, to strengthen

his hands. Nor was this feeling unreciprocated. In the midst of the struggle as to the Order of Sessions Mr. Hughes wrote on September 27, 1889:

Do give me credit for having enough sense to appreciate the immense services you have rendered to Methodism, and the lofty Christian motives which inspire your educational policy and the whole of your public life.

On February 11, 1890, he says:

I greatly regret that I am not able to work in harmony with you in this Education question, because I am convinced that what you want is what I want—generous, catholic, scriptural education. You think the denominational system will secure that. I can't help feeling that the denominational system is the only thing that prevents it from being achieved in every district in England.

The happy relations were now for a time to be clouded. In the beginning of 1896 Mr. Purcell published his *Life of Cardinal Manning*. It contained a letter written by Dr. Rigg to the Cardinal in December 1888. They had sat together on the Royal Commission on Education, and were both strong supporters of voluntary schools. The Cardinal had issued 'Fifty Reasons why the Voluntary Schools of England ought to share the School Rates.' Dr. Rigg pronounced this 'a masterpiece. It is admirably clear, and arranged in most logical and effective order, with cumulative force.' His letter was absolutely private, and he added: 'I wish you could oblige your intemperate Temperance coadjutor, our Methodist firebrand, Hugh Price Hughes, to study the series.' The publication of what was written in the freedom of familiar and friendly correspondence was an outrage. A high authority described it as—

The wrong that has been done by the infamous publication of a strictly private letter. If we are all to run the risk of having our private letters treated in this way there will soon be an end of all confidential and even informal correspondence. The decencies, not to say the sanctities, of private life are outraged by such proceedings.

Mr. Hughes printed this letter in the *Methodist Times* of February 13, 1896, and based upon it a leading article entitled, 'The Self-revelation of Dr. Rigg.' Dr. Rigg had now to stand fire, but his friends did not desert him. Dr. Jenkins wrote :

As for the charge of inconsistency, I have known your views on national education for many years, and there has been no change, so far as I have observed, in the policy you adopted from the beginning, that, in regard to voluntary schools, grants of public money shall be accompanied so far by representative public management.

Dr. Rigg had striven, throughout his whole course as an educationist, for a national system of Christian education, and had, in that view, expressed his hearty sympathy with Cardinal Manning, whilst always prepared to resist to the utmost any unfair attempt to use that system for high ecclesiastical ends. 'The explanation of the letter was at hand,' as one friend put it, 'in the words and works of a life-time.'

The letter to Cardinal Manning was of so private a character that Dr. Rigg would not, under any circumstances, have assented to its publication. Its appearance was a matter of deep annoyance to him, as calculated to give pain to others. 'It contains expressions,' he said, 'which befit a confidential communication to an old friend, but which, appearing in print, with the presumption of my sanction, fairly lay me open to

misconstruction and censure.' At his request the letter was withdrawn from later editions of the *Life*.

Dr. Rigg dealt with the matter in a letter to the *Methodist Recorder*, which was regarded as 'admirable, dignified, and perfectly sufficient.' A brother minister wrote :

I mix much among plain, sensible people. In much larger measure than you suppose the drift towards yourself of respectful sympathy and confidence on the part of good country Methodists is strong and steady.

Another sagacious and greatly trusted minister sent this message :

I do not think you will suffer at all in the esteem of your brethren or the best part of our people. Even as to the unthinking and unreflective portion, I do not see that any change is possible. Even though I may regret expressions in the letter, the fact that it was private and was published without authority should have prevented any one from using it in controversy, and still more in personal attack.

Dr. Buckley, who reviewed the whole question in the *Christian Advocate* after Dr. Rigg's death, says : 'Mr. Hughes naturally was greatly excited, and passed the bounds of ordinary controversy.' Dr. Buckley's summing up will commend itself to all public men : 'The only lesson that it can teach now is never to write a *private* letter which, if made public, would be liable to be misconstrued or provoke violent controversy.'

This unpleasant episode did not hide from the two Methodist leaders their growing sympathy with each other's views on many questions. Their confidence in each other deepened in the last years of Mr. Hughes's life.

The impression which Dr. Rigg made on his brethren is seen in a letter from one of the ministers of his own District, the Rev. George Sanderson, who wrote in March 1896 to thank him for the gift of his *Modern Anglican Theology*.

I need hardly say how much I shall prize it, not merely because of its intrinsic value, but more especially because of my profound regard for its author. I have always had a very high appreciation of your great ability and the splendid service you have rendered to Methodism, but, since I have known you more intimately and you have honoured me with your confidence and friendship, I have learned to love you. I have never forgotten the kindly way you spoke to me in Guernsey after hearing me preach. Your tenderness of heart and generous sympathies have greatly impressed me. My association with you will always be one of my most cherished experiences.

One of Dr. Rigg's chief anxieties at this time was due to certain proposals which tended to upset the compact of 1878 as to the special duties of the ministerial Conference. A committee was appointed by the Representative Session in 1896 to consider whether any change was necessary in the Order of Sessions. It brought in a proposal that the election of President should be transferred from the Pastoral to the Representative Session. Dr. Rigg regarded this as 'altogether unconstitutional and *ultra vires*.' Sir Henry Fowler (Viscount Wolverhampton) took the same view. They both spoke out plainly against what they looked upon as a distinct breach of the settlement of 1878. The protest was not in vain, and, though it was decided that the Representative Session should meet first, the election of President was left in the hands of the ministers.

It was largely due to Dr. Rigg's appreciation of the whole situation that this discussion ended so happily. Some of his own supporters were almost disposed to resent the position which he took, and to say that he had deserted them. Mr. Hughes held a different view. After the Conference of 1898 he wrote to say how greatly he appreciated—

The statesmanlike prescience and moderation which led you to deprecate a reckless defiance of the decisive vote of the Representative Session as to the Order of Conference. . . . I hope you have not been much troubled by the excessively fierce attacks made upon you. I could not help thinking of the attacks Disraeli made upon Sir Robert Peel when that true statesman put the interests of the country before party or personal preference. I am confident history will say that you never rendered a greater service to Methodism than when you saved us from the most disastrous strife that has ever threatened us since 1849. . . . You will also find that substantially, although not verbally, the Pastoral Session took the course you wisely suggested.

After Mr. Hughes's lamented death his wife wrote to Dr. Rigg:

My husband always had the deepest respect for you and your opinion on every subject, even when he differed from you, and he esteemed profoundly the immense and life-long services you have rendered to our Church. In one of our latest conversations together, he told me how greatly he wished that you would write a history of Methodism from the standpoint of your life-time.

Dr. Benjamin Gregory rejoiced in Dr. Rigg's protest against certain innovations. He says on September 29, 1898:

My heart leaped up, when I read your letter, with thankfulness that you are still alert and sensitive with regard to the vital interests of the Methodism to which we both are so deeply indebted and so tenderly and sacredly allied.

Dr. Gregory himself sought 'to rouse and rally pastors and people to a defence of and a fidelity to the doctrines which have proved the secret of our strength in the way they have been preached and sung.' The two men held a unique position in Methodism, and were tremblingly anxious lest the Church of their fathers should be turned aside from its path of service. As to the memorable events of 1849, they did not see eye to eye. Dr. Gregory maintained that he 'had yet to meet the man who has more highly estimated Jabez Bunting' than he, but he never ceased to hold that the agitation was 'an anti-Buntingite insurgency,' due to the 'outrageous position' which Dr. Bunting assumed at the Mission House and in the Conference. Dr. Rigg would never admit this view, but on most other questions they were in full accord.

The spirit in which Dr. Rigg approached such questions as that of the change in the order of sessions is well expressed by the Rev. W. L. Watkinson :

Dr. Rigg knew how to bring the fundamental principle to bear on the immediate issue ; he discussed the question in the light of necessary action ; whatever might be his theory of organization and government, he was, for the nonce, a practical politician. He was one of those rare debaters who can see both sides of a subject, can look all round a subject ; he was comprehensive and judicial, and yet in the end could give good reason why a particular view should be held, a particular course followed. This was one secret why the Conference held him in such high estimation.

Dr. Rigg was a statesman in so far as he illustrated the difference between violent action and evolution in obedience to practical needs. His was the lamp of wisdom to guide the feet, not the torch of the incendiary to blaze an unknown way to an uncertain goal. He knew the difference between the catastrophic and the evolutionary, between dislocation and development, between changing the programme and changing the basis. Dr. Rigg in an eminent degree possessed this genius of patience and moderation; and although, from the beginning of his career, he identified himself with liberal movements, he eschewed the violent and revolutionary. He was the leading spirit in several of the greatest changes that the Conference and Connexion have suffered, but always along constitutional lines, and with due regard to conservative elements. He ever acted as a great statesman, and was justly jealous when he thought he saw a disposition to play ducks and drakes with Methodism.

In later days Dr. Rigg became the critic of the advocates of change, and perhaps in this direction we owe him as much as we do in the modifications he inaugurated or advocated. Dr. Rigg deprecated waste of power in capricious movement and in any apparent departure from the spiritual ideal of his Church, but he had an open mind, and in temper was truly broad and progressive.¹

Another witness adds :

He hated licence, but he loved liberty. His championship of the constitution led some men to conclude that he was an obstructionist, and that, in his later years, he was 'behind the times.' His own private conviction was that he was always twenty years in advance of the Conference. He may have been right. This is not the moment to demonstrate his position as an ecclesiastical statesman. When the time comes it will be shown that he takes his place in the line of those

¹ *Wesleyan Methodist Magazine*, June 1909.

strong men who have extended and established the liberties of the Methodist people.¹

Dr. Rigg was far from well in the spring of 1897, and seriously thought of resigning his work at Westminster.

But, however that may be [he told his daughter], I can very well be happy with you at Brixton, retaining at the same time the Missionary Treasurership, as I should for a season. We are in the Lord's hand, and I am trying to realize the 23rd Psalm. The Lord give us His grace and consolation. What can any of us do without that? But I enjoy religion more when I have some work to do, and am living at home. If I give up Westminster, I should like to have a class of my own at Brixton. Please think that over. Half a dozen would suffice. I should be punctual. I should have to choose the best day and the best hour.

In November 1898 Dr. Rigg was knocked down in a fog by a carriage in Northumberland Avenue. A friend was passing and came to his help, he was taken to the nearest hospital, and, after being treated with great kindness, was driven to Brixton Hill. He sent us a reassuring post card which is too characteristic to be omitted. November 23, 1898, is the postmark.

All serene; very soon all well, friend was passing; drove first to Charing Cross Hospital; there (first) glass brandy and water (outside) to relieve faintness; then examination—no bone broken—no contusion; stimulant again and drive to Brixton. Doctor in soon and attended to the arm—already bound—next morning in bed. Swelling and inflammation subsiding steadily; walked out to-day; well by Tuesday a.m. No shaking of nerves. Our united love.—J. H. R.

¹ The Rev. J. S. Simon, *Wesleyan Methodist Magazine*, June 1909.

As his eightieth birthday approached, Dr. Rigg received numberless tokens of the affectionate regard in which he was held. His greatly esteemed friend, Dr. Ebenezer E. Jenkins, wrote:

I have a secret pride which nobody else can share with me, outside your own home, except dear Arthur, if he is still with us, in the recollection of a long and intimate friendship which, amid many changes, has seen no intermission. Your correspondence was the main link which kept me in touch with the Conference when I was doing its work in India. I watched at that time the growth of those talents which have raised you to your present eminence in the Church of your fathers. May you yet be spared to Methodism at a time when Methodism most wants you!

His brethren in London resolved to celebrate the completion of his eightieth birthday by a luncheon in the Royal Venetian Chamber of the Holborn Restaurant, on January 16, 1901. The ex-President, the Rev. F. W. Macdonald, presided. The Rev. W. L. Watkinson expressed the general feeling when he said that Methodism had in Dr. Rigg as great a man as any in the modern Church. An address, beautifully illuminated and bound in russia leather, was presented. The Rev. T. Wynne Jones and his co-secretary, the Rev. G. Beesley Austin, arranged everything perfectly, and Mr. Austin felt himself 'greatly honoured in being permitted to draft' the address. Soon after he left college *Modern Anglican Theology* came to him like a revelation, and the ideal of a life of intellectual strenuousness which that book set forth and encouraged had been cherished ever since. He put his admiration for the man to whom he owed this stimulus into the address.

THE REV. JAMES H. RIGG, D.D.

DEAR DR. RIGG,

We, the members of the London Ministers' Meeting, desire to offer you our sincerest congratulations upon the completion of your eightieth year, and to assure you of our unaffected admiration and love.

We recall, with great joy, the splendid service which, for many years, you have rendered our Church, guiding it at times of critical significance and strengthening it at all times by a fine devotion to its greatest interests.

We think, with pride, of the distinguished part which you have taken in furthering the commanding interests of education, and of the valuable and permanent additions which you have made to our literature. Above all, we wish to pay you the homage of sincere appreciation for a character of noble distinction and massive integrity, and devoutly give thanks to God for a life so valuable and so prolonged. Our one prayer for you to-day is that God may lead you through the years that His mercy may still vouchsafe, and that, at the last, of His infinite goodness, He may admit you into the vision of His face, and into the fullness of His blessedness.

We are, dear Dr. Rigg, with sincere affection,

T. WYNNE JONES, } *Secretaries.*
G. BEESLEY AUSTIN, }

January 16, 1901.

Two hundred and twelve signatures of ministers follow.

The whole event was a delight to the octogenarian. He told his friends, Mr. and Mrs. Wansbrough, on January 21:

It was a beautiful, bountiful, generous tribute of appreciation, far beyond my deserts; especially touching were some of the words spoken, still more so some of the letters sent by junior brethren, the quality and intensity of whose affection for me I had no idea of. Of course, it was regarded from the point of

view of the young, the sensitive, the generous. I was humbled as well as grateful. It suggested to me what I *might* have been and have done, much rather than what I have done.

Mr. Alexander M'Arthur wrote to offer his congratulations on the honour done to Dr. Rigg.

Had laymen been admitted it would have required one of the largest rooms in London to accommodate the large number who would have felt it a pleasure and a privilege to be present on such an occasion, and they would all have united in praying, as I heartily do, that your valuable life may be prolonged for many years to come, to benefit the Church and the world.

A few weeks later the members of the Missionary Committee presented Dr. Rigg with a handsome silver inkstand, bearing his monogram on the bottles, 'as a token of affectionate esteem' on the attainment of his eightieth birthday.

In this year of honours he published his *Scenes and Studies in the Ministry of our Lord*, which gives the best conception of his preaching. Some of the discourses had already appeared in his *Sermons and Addresses*, but they are here given in more convenient form. The passages dealt with had formed favourite subjects during his ministry. He added some 'thoughts on preaching.' One personal experience is here. He says :

After a few laborious efforts as a Methodist 'local preacher' in the way of *memoriter* speaking, the writer abandoned the practice once for all, nearly sixty years ago, so delivering himself from a bondage which he found himself physically unable to bear, and setting at liberty his faculties for free and natural use in the way of public address, whether in pulpit, or platform, or in the open air, as well as economizing his time for work in many ways from which he would otherwise have been precluded.

This book was a great favourite with Dr. Rigg, and it also won favour in the eyes of those who loved him. The Rev. F. W. Macdonald wrote: 'I rejoice in this "fruit from an old tree," the mellow wisdom and devout insight that characterize your expositions. *Valeas et floreas.*'

It has sometimes been said that Dr. Rigg needed little preparation for his speeches or sermons, but that everything came easily to him. It may, therefore, be interesting to give some notes found in his pocket-book for 1901, headed 'New Hymn-Book,' which show how elaborately he prepared for his deliverance in that important committee. There are few better mirrors of his mind. The love of Methodism, the trembling anxiety lest any change should impair its spirituality and rob it of its true temper, the power to set forth his own view—all are here revealed. He wished to retain John Wesley's Large Hymn-Book as he issued it in 1780, with other hymns added, but it was felt that this would mar the harmony and unity of the collection. Many of the hymns were unsuitable for modern use, and it was resolved to omit these and distribute the rest under their proper divisions. Dr. Rigg was fully reconciled when a facsimile of the third edition of the 1780 book was published for devotional use. Here are his notes:

Reflection deepens sense of seriousness and difficulty. Connexion dreads tampering with Wesley's Hymn-Book—spoiling its identity. Feeling deep among both ministers and laity. Indeed, if the substantial identity of the old Hymn-Book is to be done away—or its character materially changed—this clerical committee is not competent to the task. A living safeguard for the whole Church to be tampered with. There must be a *fundamental* discussion in the Representative

Conference—long and far-reaching. There must be a mixed committee for this work—specially clerical, ministerial, as it seems. Leave Wesley's Hymn-Book in its living and complete identity as a whole; and there will be confidence reposed in you for the general congregational hymnary—not otherwise.

That we have this Hymn-Book is our unique blessing—our great glory. Americans have not. Why? Are they better for the lack? Their Hymn-Book and ours! But at least they have a theological standard. A creed—Articles of Faith. Where except in the Hymn-Book—for practical church purposes—is our theological standard? We have here our Prayer and Psalm Book—our liturgy and our theological standard in one. I say this is our *unique* blessing, advantage, possession—our birthright. Are we to part with our birthright? If so, for what?

It is this which marks us out as the legitimate heirs of John Wesley's life-work—of the church life and organization which he created. What would not the separatist off-shoots give if they might be served heirs to this possession? But, I repeat, it is our *birthright*. The one thing for practical church life and purposes, which identifies us as true Wesleyan Methodists. I say *Wesleyan* Methodists. We cannot afford, I tell the editor of the *Recorder*, to discard that style and title. Our fathers in 1875 knew well what they were doing when they made it their own. Different sorts of Methodists in Wesley's days and in theirs. Huntingdonian Methodists, Calvinistic Methodists—who only within the last few years have begun to call themselves Presbyterians. We are Wesleyan Methodists. Our Wesley Hymn-Book is the guarantee—the evidence—aye! and the working instrument.

The descendants, in true entail, of John Wesley's Methodism have in common this Hymn-Book. American Episcopal Methodism, indeed, may seem to be an exception. It is the sort of exception which proves the rule. That Church is hardly a descendant of English Methodism. It grew from seeds planted in America before English Methodism was properly

constituted, or could enter on its inheritance. It is one of the difficulties and drawbacks of American Methodism not to have inherited our Wesley Hymn-Book. Remember its circumstances: the American antipathy to strict John Wesley Methodism—the split, or, at least, the severance—the jealousies—the independence. Rather Asbury's than Wesley's Church—mixed descent. And what a loss to them! One they deeply feel. Happily they have a holdfast to Wesley's *Articles—their* doctrinal standard. We have no such standard—no definite and available dogmatic standard. The substitution for us is the Hymn-Book. But, alas for them! that they have no Hymn-Book comparable to ours. They lack the saving element which we possess.

Some may think that Canadian Methodism is a Methodism in direct entail which lacks our Wesley's Hymn-Book. Canadian Methodism is of very mixed descent—made up of many fragments—of which several were not in pure descent from English Methodism. Part a very early offshoot from American Methodism, cast adrift on the wilds of Canada, and not brought into organic relation with English Methodism till half a century had passed. Part a branch direct from American Episcopal Methodism. The process of fusion occupied thirty or forty years—from 1830 onwards, or thereabouts. With this mixed body were afterwards united—happily and wisely united, on sound, conservative, fundamental principles—the New Connexion, the Primitives, and other branches of Methodism. They have not our Hymn-Book; but they have done the best they could, as Mr. Feather showed, to keep to the clear outline and the substance of Wesley's Hymn-Book.

We have the inheritance—the precious legacy is ours. It is the one heirloom which, as a living force and a continuous inspiration, unites our present with all our line of spiritual life in the past. Take away this, and whither may we not drift? Where is our documentary guard and manifesto in presence of history to come in the ages and in continuity with our history in the past? Words have been written—I think I have heard words spoken—reflecting on the character of

the Wesley poetry. The burden of the leaden eighteenth century has been thought to rest upon it. I have carefully examined the thirteen volumes, and, with all due respect, differ entirely from that judgement. Pope and Prior did not inspire Charles Wesley. Charles Wesley's poetry is in contrast. His was not of the *classic* School of Anne or the early Georges. His inspiration, as well as his brother's, was partly from Herbert, but still more from the German hymn-writers, including the Moravians. But especially, most of all, while the Classic School was of the earth, earthy, the Wesley inspiration was from the living Spirit of Christ—rich, soaring, exuberant, not seldom heavenly in its loftiness, profound in its sympathy and insight when hymning the mysteries of godliness—God manifest in the flesh. Not, as published, a complete Church hymnal; but, in providing for the experimental needs of the Society, it went far towards satisfying the needs of the Church in a large sense. Christ's Church does not live in the outward sanctuary, though it refreshes itself there. A Church—a national Church—must have its hymns for all the needs and experiences of life. We have an exceptional opportunity of providing that.

As to great doctrinal hymns for worship, we have not a few. Not enough? few on the Trinity? We have these. Charles Wesley wrote and published a very large number of doctrinal hymns on the Trinity—many of these are very fine. Sacramental hymns? Festival hymns. Let us examine our own treasure first, and then add fitly from other sources. It may seem strange to say it, but it is true, that our fathers had a larger conception of the value and uses of hymns than has since prevailed among us. I have here the *Minutes* for 1825, p. 56. 'Revive the use of the *Sacramental Hymns*, a new edition in 12mo of Charles Wesley's Family Hymns, Festival Hymns (see Supplement), Trinity Hymns (vol. vii., eighty odd pages), Family Hymns (vol. vii).'

Those are notes which light up the author's mind, as they light up the subject.

It was in this memorable year (1901) that Dr. Rigg lost his dearest friend in the ministry. They had differed strongly as to the educational policy of Methodism, but in all else they were of one heart and soul. Nothing ever ruffled their affection and esteem. Mr. Arthur died at Cannes on March 9. On November 10, 1900, he dictated a beautiful farewell to his friend:

What is called the 'Dark Valley' has not come to me in one stretch, but in a series of disconnected tunnels. In each of these the outer day is indeed shut off; but a lamp within, kindling up, makes the darkness light. Whether the one I am now in is the ultimate or penultimate, I know not; for the heralds of the way will not tell, but run before, shouting: 'The city hath no need of the sun, neither of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof.' All I know is that the last tunnel is on the east of the Land of Beulah, towards the rising of the sun, and opens in face of the Golden Gate, where are the Shining Ones. How far it is off I cannot tell; the Everlasting Hills are covered with a golden haze. Glory be to God!

After his death Miss Arthur thanks Dr. Rigg for the 'appreciation' of her father which appeared in the *Methodist Recorder*: 'I know that it must have cost you a great deal to write it. One feels that every word comes from the heart.'

Colonel Arthur also wrote: 'I believe I have read most, if not all, your writings—certainly all published in book form; but among them I have not read anything more beautifully couched than your appreciative notice of the life and death of my brother.'

Dr. Rigg had a host of attached friends in all parts of England whose hospitality was never-failing. He loved to steal away from London to one of these con-

genial circles when a difficult piece of writing had to be done, or when he was worn out by his unceasing round of committees and college duties. His friendships were thus kept in constant repair. With Dr. George Smith's family he had the most refreshing associations up to the end. On his seventy-ninth birthday he said: 'One of the men I most respect and rely upon is a Cornishman—Sir George Smith.' Mr. and Mrs. Bickford Smith showed him most tender and generous kindness at Trevarno after his serious illness in 1898, when he was their guest for a considerable time, and had to have a nurse from London with him. In March 1899 Mr. Bickford Smith died. Dr. Rigg went down to the funeral.

No man [he wrote] could have been more fully ready and willing to depart than my dear friend had long been—looking forward almost merrily to heaven; repeating, and getting others to repeat, the richest of Wesley's hymns; patient, brave, collected. His last days were *glorious* days. He was full of the assurance of faith. Such a comfort! I am thankful I came. There was something to advise about—specially to counsel Percy. He is a member with us, and under deep religious impression. He will be a good son, a good man of business, a useful Christian man. Thank God!

Dr. Rigg was hoping bright things for Mr. Percy Bickford Smith; but when the Boer War broke out he went to Africa as Lieutenant in the 33rd Cornwall Imperial Yeomanry, and was fatally wounded at Heilbronn on May 30, 1901. After his death Dr. Rigg wrote a little tribute to his memory for the *Methodist Recorder* of June 13. He says:

When I preached his father's funeral sermon, and again, a year afterwards, when I visited Trevarno, I had much serious

conversation with Percy Bickford Smith, whose development of character I had watched for years. It was no ordinary pleasure and satisfaction to find how seriously he accepted all his responsibilities, how firm a Methodist he was, as well as how devoted a son, and with what modest but earnest and devout resolution he had made up his mind to act the responsible part which had devolved upon him by his father's decease. May I be allowed, through your columns, to bear this testimony to the son of such parents, and the heir of such hopes? The one comfort is the Christian hope.

The Rev. W. L. Watkinson wrote :

Your appreciation of young Smith has a special felicity, and to his friends will be very precious. Excuse my saying it is a little gem, and no one can read it without emotion.

A letter of this period to Mrs. James S. Budgett will show how grateful Dr. Rigg was for friendly attentions and how much his mind was drawn towards heavenly things as his life-work seemed to be closing.

79 BRIXTON HILL,
January 15, 1903.

MY VERY DEAR FRIEND,

How good you are! To be so remembered is very pleasant, and the flowers are rare in their cultivated loveliness. Looking at your orchids, one does not wonder that Mr. Chamberlain should have been smitten with the beauty of the flower—the special beauty of its cultivated developments. But the lilies and all the flowers are lovely; and it has been a pleasure and a privilege for my daughter and niece to sort and place them.

Thank you, too, for Newton's hymn ['The Child,' beginning 'Quiet, Lord, my froward heart'], so wise and sweet, so full of grace and of beauty. Newton, at his best, was a charming Christian poet, and this is among his most beautiful hymns.

I am trying to cast myself—all my cares and troubles, my shortcomings and my faults—on my divine Saviour. I am a sinner and a penitent, but saved by grace and accepted in the Beloved.

I am now once more well, and hope now soon to resume work all round. But, at Conference, I must retire from my post at Westminster College.

May all the blessings of the New Covenant be yours!

My affectionate regards to Mr. Budgett.

I am ever, my dear Friend,

Yours affectionately,

JAMES H. RIGG.

TO MRS. BUDGETT.

The Conference of 1903 was held at Camborne. Through the kindness of his host, Mr. J. R. Daniel, Dr. Rigg had the pleasure of revisiting some favourite Cornish scenes. At this Conference he retired from the post which he had filled with such distinction for thirty-five years. It was a sore trial to do so, and, to the end of his life, he was a little impatient of the idea of being a supernumerary. On one occasion, indeed, shortly before his death, he lost count of the years, and said, in committee, that he did not wish to be made a supernumerary. Dr. Waller had gently to remind him: 'But, Dr. Rigg, you became a supernumerary in 1903.' He had the satisfaction of feeling that the college at Westminster was never more prosperous, never had a higher reputation for educational efficiency and moral character than when he resigned the charge to his able and learned successor the Rev. H. B. Workman, D.Lit. He carried with him into his retirement the regard and affection of all with whom he had been associated.

The feeling in other circles may be understood by the following gracious words from the Bishop of Hereford:

June 13, 1903.

DEAR DR. RIGG,

Seeing the announcement that you are retiring from the office you have held so long and with such rare distinction I cannot refrain from sending you one line of grateful acknowledgement of all you have done, both by your words and by your personal example, to draw us all nearer to each other in Christ our Lord; and I trust that the eventide of your life may be made brighter and happier by seeing this spirit of Christian union and concord gathering fresh strength in our English life.

Always your sincerely,

J. HEREFORD.

Not less gratifying was a letter from one of the West Indian missionaries bearing its tribute to his influence and overflowing with affectionate good-will.

THE MISSION HOUSE,
GRENVILLE, GRENADA, WEST INDIES,
Aug. 27, 1903.

DEAR DR. RIGG,

I am constrained to let this homeward mail carry to you a word of grateful appreciation for your speech at the Camborne Conference on 'West Indian Affairs,' and an acknowledgement of personal indebtedness in other matters. I would not have intruded on you had it not been for the fact that you are retiring this year from active work.

As a young West Indian minister, I greatly rejoiced in the newspaper report of your speech—a clear and statesmanlike utterance, which frankly admitted the facts that lie behind the present situation, and withal breathed a truly Christian sympathy. It did my heart good, and I am bound to thank you for it. I am sure that it has added to the courage and determination of all the men on the ground.

At the close of your long and distinguished career I ask the liberty of paying my humble tribute to the master from whose

writings I have drawn the inspiration and found the caution and discrimination necessary to a safe, though somewhat slender, acquaintance with Kingsley and Maurice and Jowett : with Newman, Keble, and Pusey. Your *Connexional Economy* and your *Church Organization* were my close companions during my last year of probation, and I cherish a very kindly feeling towards the last-named book for reasons which I must not mention here.

A long Indian Summer, a calm eventide, and a golden sunset—these embody the wishes of

Yours very gratefully,

G. BENJAMIN BYER.

The Conference honoured the veteran with a special entry in its *Minutes* which will show its estimate of his life-work.

In recommending that the Rev. James H. Rigg, D.D., be made a supernumerary, after having served in many spheres of the ministry of our Church for fifty-eight years, the Conference desires to express its deep and tender affection and veneration for him, and its profound appreciation of the services, eminent alike in their ability and fidelity, which he has rendered in so many ways to the community and to the Church. As a prolific writer, by strength of conviction, grasp of principle, energy of style, and breadth of knowledge, Dr. Rigg has widely influenced public opinion, especially on educational and ecclesiastical questions.

During the thirty-five years in which he has been Principal of the Training College at Westminster he has contributed to guide at critical junctures the education policy of the nation, and to safeguard the educational interests and institutions of Methodism.

Belonging to the whole Church, liberal and catholic in his sympathies, and rejoicing in the Unity of the Spirit, he has nevertheless proved himself in unavoidable controversies a

powerful champion of the principles and policy of Wesleyan Methodism, and of the interests of Evangelical Protestantism.

As an ecclesiastical leader of our own Church during the last half-century, he has shown a perfect sympathy with its spirit, a complete acquaintance with its history, and systematic and practical understanding of its theology and polity, and consummate power and readiness in debate.

Of the committees for the management of our great departments, he has been, through almost the whole course of his ministry, one of the most influential members; and in all he has shown a mastery of the principles and details of administration, and especially on the Foreign Missionary Committee, of which he has been for twenty years one of the General Treasurers.

Twice he has occupied the chair of the Conference: the first time in the memorable year in which laymen were admitted as representatives, and in which the Thanksgiving Fund was inaugurated. Both of these movements owed much to his statesmanlike sagacity and indomitable energy.

The Conference desires especially to acknowledge the conspicuous services which Dr. Rigg has rendered to the Second London District throughout his long connexion with it. As its Chairman for many years, he has given the most zealous and minute oversight to all its affairs, and has promoted its interests in every way; but especially by planting Home Missionary Stations and building churches in its neglected parts, as well as by the careful selection, wise direction, and constant encouragement of the ministers appointed to them. To his personal interest and enlightened policy is to be ascribed the remarkable development of the District during the last generation. The Conference desires respectfully to tender to Dr. Rigg its heartfelt congratulations on the completion of so long and so distinguished a course of public service, and, above all, humbly to render its gratitude to Almighty God for the gift of His servant to the Church, and to offer its earnest prayer that grace, mercy, and peace may be multiplied upon him to the end of his life.

Book IV
RETIREMENT, 1903-9

MARY would have embraced His feet and held Him fast ; but tenderly, lovingly He restrains her. She must not for a moment hinder Him as He goes forth free from the gates of death ; He could not linger even to hear her words of love, her tale of sorrow turned into joy. He is free from earth, as well as released from the tomb. He has quitted the sepulchre to take His way to the Father, whose will He has fulfilled, whose work He has accomplished. He may once and again reveal Himself for a brief space to His chosen apostles, to comfort and strengthen them ; He may meet His disciples in assembly, men and women, once for all triumphantly to assure them all of His resurrection and divine royalty, in anticipation of the day when He shall open out upon their souls the promised legacy of His Spirit for the establishment of His kingdom ; but He must not be hindered in the meantime by the clinging love and separate worship even of the neediest and most loving of His followers. This glimpse, this word, must suffice—will abundantly suffice—for her. Only He graciously and tenderly gives her a commission. He gives a commission to this lately desolate-hearted but now comforted woman first of all—before He has seen any of the apostles—before even His private interview with penitent Peter ‘Touch Me not,’ is His charge to her, ‘for I am not yet ascended unto My Father ; but go unto My brethren, and say unto them, I ascend unto My Father and your Father, and My God and your God.’—‘An Easter Study’ : *Scenes and Studies in the Ministry of our Lord.*

CHAPTER I

CLOSING DAYS AT BRIXTON

DR. RIGG had lived at Brixton for fourteen years before he resigned the Principalship of Westminster College in 1903. The last six years of retirement formed a beautiful close to his long life. He met his society class with religious fidelity, and often slipped away from important meetings that he might be in his place among his little company of members. He took a keen personal interest in their home-life, and often paid them welcome pastoral visits. He diligently attended Missionary Committees and consultations, and it was pathetic, in the last days, to watch the venerable Treasurer, with his hand to his ear, straining to catch some sentence. He was the oldest member of the Board of Management for the Methodist Publishing House, and was unremitting in his attendance at its monthly meetings up to his last illness. His Greek Testament was always at his side. He found rich food in his books; Canon Bernard's volume was specially precious to him. He wrote about it from the Liverpool Conference in 1896: 'I will ask you to send me my favourite volume on *The Central Teaching of Jesus Christ*. I forgot to bring it.' He passed many delightful hours in studying Dr. Maclaren's *Expositions* or in turning over the pages of his *Oxford High Anglicanism*,

The Living Wesley, and other books of his own. One of the last works he read with hearty appreciation was Dr. Wilfrid Ward's *Ten Personal Studies*. *Queen Victoria's Letters* also gave him the keenest pleasure.

In these last days he grew visibly in grace, in gentleness, in true humility, in sympathy with all good works. In earlier years there were occasionally things that irritated those that worked with him. He was somewhat disposed to regard himself as the guardian and exponent of Methodism, and was occasionally impatient of contradiction. He did not always recognize that others might be as eager to promote the best interests of Methodism as he himself was. These were surface faults, due to a great devotion to Methodism and to a vein of impetuosity which he never wholly lost; but his heart was tender, and he often came to see that those from whom he differed were really valuable allies. Those who worked at his side knew well how he loved his brethren, and how delighted he was to recognize their gifts and their devotion to the common cause. All this became more and more manifest in his years of retirement. There was a deepening spirituality and tenderness of soul, an ever-increasing thankfulness for all God's mercies. He found it hard to be out of the pulpit. On one of the writer's last visits to Brixton he inquired where I was preaching the following day. When he was told, he replied, 'I wish I could preach again.' He had been a living part of Methodism for more than sixty years, and the intensity of interest with which he followed all developments of its work was singularly impressive. He was a vigorous walker, who in earlier days loved to ramble about London, and in his later years found constant pleasure in his strolls over Tooting

Bec Common or Brockwell Park, which he was never weary of praising. He was always eager for news about preachers and circuits, or any Methodist work. He read the *Times* with his usual thoroughness up to his last illness, and once said that he owed what we described as his breadth of information to habitual attention to its columns.

In September 1903 Julia, the younger daughter of his brother Edmund, who had lived in his home for twelve years and become like another daughter, was married and went to live at Cheadle in Staffordshire. His tenderness for her was great, and, two months after her marriage, he went to visit her. In the small chapel of the little country town where she had settled he preached with wonderful freedom and joy, and to the manifest delight of his congregation, from Psalm lxxxiv., of which he gave a strikingly happy exposition; he was then in his eighty-second year.¹

In the earlier years of his retirement he was often surprisingly vigorous, and would tire out many who were half his age when they joined him in his walks. His friends lavished their attention upon him, and he had a rare appreciation of others which gave sincere pleasure both to himself and to them. After the opening of the Leysian Hall in City Road, 1904, he wrote:

I went for once to a Methodist show on Monday at 5 p.m. Enjoyed it vastly, perfectly, and intensely. *All beautiful and perfect.* And so many loving friends gathered to greet me. I was placed in front row—on my right hand Sir Henry and Lady Fowler, on my left hand the M'Arthurs, having in front and about dear friends. The President—a central actor—offered a perfect prayer. All did well, the Duke of Devonshire superlatively well—and he seems not a year older than

when I took tea with him *tête-à-tête* many a year ago, to talk over some points as to Education. He never faltered or stumbled, or used a wrong word.

Dr. Rigg greatly enjoyed the Conference of 1904 in Sheffield, and went with his hostess, Mrs. Cole, to hear Dr. Allen at Carver Street.

He preached a sermon remarkable for depth, spirituality, and impressiveness. I told him the truth at the end, when I said that I could not thank him enough for his sermon. Rarely indeed have I heard so fine a sermon, so full of thought, of deep, calm, stirring truth, and so simply strong and impressive.

Dr. Rigg was rich in friends, and owed much to their generous hospitality. He did not forget his debt, and the interest which he took in all the family life endeared him to young and old. With Mr. Isaac Hoyle his relations had been especially intimate for many years. A little batch of Dr. Rigg's letters is still preserved by Mrs. Wansbrough, of Frondeg, Weston-super-Mare. She says:

We were drawn very near to him when he was at our home [in 1898] recovering from a long illness, and I have very happy memories of homely talks, as in a class-meeting, with the great Dr. Rigg. In simple language he would speak of the deep things of God—his childlike faith was beautiful, and it was a privilege to hear him speak and to see his face light up. I need hardly say how we loved and esteemed him, and what a joy it was to have him in our home.

The birth of Mrs. Wansbrough's son was a personal joy to Dr. Rigg, and he prays that the event may be 'a fountain of happiness for time and eternity.' He sent his homily in due course: 'Indulgence does little

or no harm to a girl; they seem to be the better for spoiling. It is otherwise with boys. But harshness is always bad. Firm but loving guidance—a mastery that is not loud or violent—loving *mastery*—is necessary for a boy that has the making of a man.' As to himself he says, 'I feel the solemnity of these added years. I want to be a better man, and, if not quite in the old way, to do better work. How I long for this!' After his retirement from Westminster he writes, on December 21, 1903, to acknowledge the friendship shown him at Newport and Weston-super-Mare, 'which could not be surpassed for its thoughtfulness, delicacy, and generosity, in Cornwall or anywhere else, and I cannot refrain from writing to say I could not possibly be more grateful to any other ministering angels whom I have known and loved in my long career than to yourselves.'

In September 1904 he acknowledges an invitation to visit Frondeg, but regrets that—

The avenues are blocked—ex-Presidential Council, Missionary Society officers, special Council, Book-Room Special Meeting of Managers, and General Meeting of Committee, Financial District Committee, &c., &c., pre-occupy me for weeks. Besides all which, I am to gather up again at once my ladies' class, and, by assiduous and exact attention to the meetings and some private visitation, to bring it into its normal condition—and at present never to neglect it for many weeks.

The solution was that he should come for a few days before the Conference at Bristol, 'when,' he says, 'I expect to be the guest of my generous friends the Mays, as I have been at three previous Conferences.' He duly paid this visit with much delight, and then

went on to Bristol, where the touching kindness of Mr. May's family, who lavished their attentions on their guests, though the head of the house was lying dangerously ill, and died a few weeks later, was always gratefully remembered.

In 1908 Dr. Rigg had to sorrow over the death of Mr. Wansbrough, and sends his heart-felt sympathy to his friend's widow. 'To me, at my age of eighty-seven, such a memento comes with solemn weight. I trust that I am ripening for the event which, though mercifully postponed, can hardly be delayed very much longer.' On December 31, 1908, he says: 'In less than three weeks I shall enter my eighty-eighth year. My one disability is that I cannot hear properly those friends who speak indistinctly.'

His literary activities were not yet at an end. In 1905, at the request of Dr. Davison, he had the congenial task of preparing a little volume on *Jabez Bunting* for *The Library of Methodist Biography*. He endorsed the description of him given in his Obituary as a 'great and humble-minded man.'

Dignity with him did not mean austerity or superciliousness. His was the dignity of a father in Christ dealing with junior members of the ministerial family of the Church. In this little book I have tried to do what might be done, within the compass, to make the worth and goodness of the greatest man of middle Methodism known to the great Methodist Church. I am grateful for the privilege.

The veteran leader greatly appreciated little attentions paid him by his friends. A letter from the Secretary of the Conference endorsed 'Precious letter from dear Hornabrook,' was carefully preserved. It bears date January 8, 1906:

Like all who have had to fight for great principles [it ran] you have had both to give and take hard knocks in the course of your long career, but you have the satisfaction of knowing that, now that the dust of controversy is cleared away, the heart of the whole Connexion is with you. I suppose Dr. Bunting, who rendered such valiant service to Methodism, and with whom I sometimes compare you, had enemies even to the last. You are happy in this respect, that, though you have been equally fearless in controversy for the principles which lie at the very foundation of our polity, you have no enemies. Some of them you have outlived, the rest you have converted. I have often heard it said of late years, in reference to some memorable passage of arms in the Conference which at the time excited a good deal of feeling—'Dr. Rigg was right, after all.'

You have always been on the side of progress, and it should be grateful to you, now that the strife is over, to know that this is universally recognized by the brethren. I have many opportunities of feeling the pulse of the Connexion, and I think I am speaking the absolute truth when I say that, in every part of the country, the sentiment cherished towards yourself, alike by ministers and laymen, is one of profound veneration and affection. Your service, so great and so varied, and stretching over such a long tract of years, is held in grateful remembrance. Let this cheer you in your lonely hours.

Next year came further words of cheer from Manchester:

January 15, 1907.

DEAR DR. RIGG,

I should like to join in the many congratulations which you will receive on attaining your eighty-sixth birthday. Long before I knew you personally your books were read and prized by me, and your luminous criticism of Kingsley, Maurice, and of the Oxford Movement was of immense service to me, years ago, in what I may call the formative period of my mind.

I have always admired your sound judgement, your wide and accurate knowledge, and your skill in debate. No less have I admired your unswerving loyalty to truth. We owe, as a Church, a great debt to you, and it should be a comfort to you to know that, now the mist and dust of conflicts many, in which you have taken no small part, have passed away, there are few who question the wisdom of your counsels, and none who question the sincerity of your motives. We all feel that your aims have ever been of the highest. You have been in the van of all progressive movements in Methodism, and you have lived to see many of your ideals accomplished. I know you find anchorage ground 'within the veil,' but the thought of your past years may well bring to you 'perpetual benediction.'

I trust that this eventide will still be prolonged, and that we may still for some time yet have the advantage of your presence and counsels in our midst.

With kindest regards, yours sincerely,

JOHN HORNABROOK.

The reply ran :

January 19, 1907.

DEAR HORNABROOK,

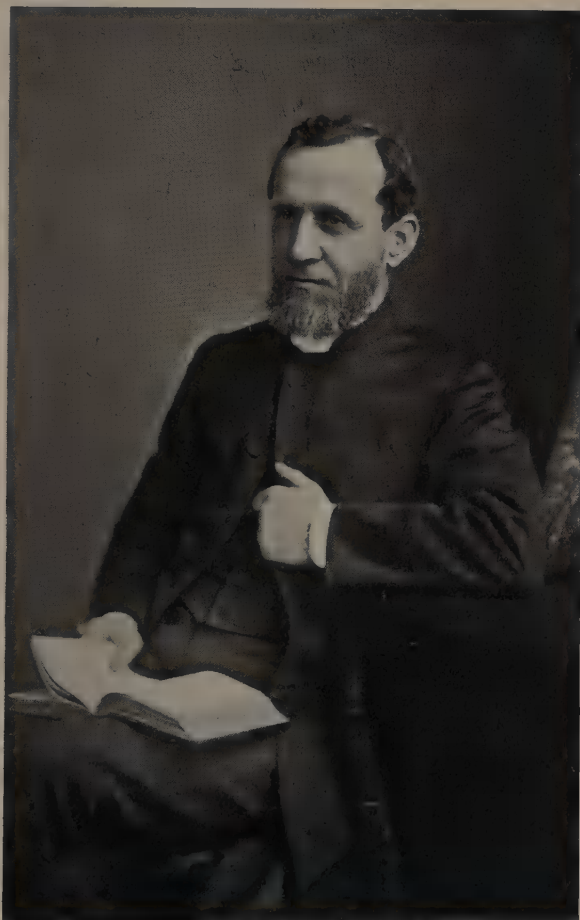
Many, many thanks for your letter. 'Not more than others I deserve, but God has given me more.' If spared yet a little while I shall hail your Presidency. God bless you.

J. H. R.

On September 10, 1908, he writes to the same friend :

How proud our whole Church is of your character and qualities ! and how you have adorned your Secretaryship !—ere long to be exchanged for a Presidency, which will have been well won, and will be well fulfilled.

A year later, when Mr. Hornabrook became President-designate, he felt how much pleasure the election would have given to his old friend.



THE REV. EDMUND RIGG.

Other messages that reached Dr. Rigg in these closing years were greatly treasured. On January 16, 1907, he received birthday greetings from the scene of his long labours at Westminster.

WESLEYAN TRAINING COLLEGE,
WESTMINSTER,

January 15, 1907.

DEAR DR. RIGG,

We desire most sincerely to offer you our hearty congratulations upon the attainment of your eighty-sixth birthday, and to wish that God, in His providence, may still give you many years of health and strength. We look back with gratitude upon the years of the past and the good which you have done. We realize that God, in His goodness, has enabled you, through a long life, to live out the motto familiar to you from earliest days—*In gloriam Dei optimi maximi et in usum ecclesiae et reipublicae*.¹

We treasure the remembrance of your connexion with us and of the many years' service that you have rendered to this college. Many of us value your personal friendship and the many kindnesses which we have ever received at your hands.

With kindest regards and sincerest congratulations,

Believe us to be

Yours sincerely,

DAVID J. WALLER,	LEIGH SMITH,
HERBERT B. WORKMAN,	WILLIAM F. JOHN,
ALFRED H. BARRIBALL,	T. MARTIN LOWRY,
RALPH R. DUNSTAN,	EGBERT H. MASSON.
JOSEPH H. COWHAM,	

The sudden death of his brother Edmund from heart-disease in February 1906 was a great shock to Dr. Rigg. This was followed by acute distress when his niece, Mrs. Snow, lost her first child four months later. The

¹ The motto of Kingswood School.

letter of comfort which he sent her in this sorrow was one of the most beautiful he ever wrote.

The Conference at Nottingham was a time of considerable strain, though his joy over the missionary revival was unbounded. He was proud and thankful that he had lived to see such an outburst of devotion to the cause which he had so much at heart. He writes :

We are having a magnificent Foreign Mission session. Already the gifts have amounted to many thousands of pounds, and the promised increase of yearly subscriptions is in proportion. It is a very miscellaneous but a very generous and satisfactory conversation, which, after a capital speech from Dr. Pope this morning, is still, this afternoon, going forward. The staple is confessions, professions, and generous promises. This is the most remarkable meeting of the sort I ever was present at, to have come about without any public advertisement, or special and specially announced gathering whatever. Thank God that I have lived to see it! This is a lovefeast and a grand collection in one—and mostly spontaneous, though a few men, my Treasurer-colleague in particular, were prepared to promise generously and to start a great movement.

In another letter he says :

I think I never felt so distinctly and religiously that the hand of God was in any great public or Church affair with which I was connected as I do at this time in the present case.

Next week he was still full of 'the missionary outbreak of Friday last, by all consent the finest and most memorable day in modern Methodism.'

When Conference was over he spent a fortnight with Mr. and Mrs. Telford at Wadhurst, where, through the kindness of the Rev. C. L. and Mrs. Tabraham,

they were spending their holiday. 'He had no idea,' he said, 'that that part of Sussex was so exceeding beautiful.' He preached one Sunday morning from the story of Philemon, with great pleasure to himself and the people. They hung upon his lips; even the sight of the old man whom many of them had long known and honoured was a benediction. He tells his elder daughter after his arrival at Wadhurst on the Saturday:

I spent the evening in reviving, and in merest outline rewriting, the sermon I preached at Brixton in May. I had a good night, and this morning was ready, after rather a short walk, to preach. To me it was a delightful country congregation. I preached with great vigour and (if I may say so) with inspired freedom and intensity of feeling. I had a remarkably good time and was proportionately weary. It was (to me) a really charming congregation, free from airs, pretensions, and all else but natural earnestness of attention—intense earnestness. My name had not quite died out in this region, formerly within my Kentish District, when we were at Folkestone. There is a civility about all Kentish, and most Sussex, rural folk. A few claimed to have known something of me long ago. Undoubtedly my sermon was better—more inspired-like—more manifestly a delight to my hearers than as preached at Brixton, good time as I had there. But the animation and energy took a great deal out of me. Now, at 5 p.m., I am recovered and refreshed. I am glad I have come here.

He took long country walks and enjoyed watching the boys and girls coming to the village school. 'Ah! there's nothing in the world to beat these favoured and old-fashioned parts of England,' was his verdict.

From Wadhurst he went to join Miss Rigg at Ryde. There were still signs of nervous fatigue and brain exhaustion. He recovered, however, from the strain

and had a very good autumn and a fair winter, in spite of bronchial trouble shortly after Christmas. But fresh trouble came in the terribly sudden death of his niece, Mrs. Snow, in May 1907, a blow which for some days quite unhinged him, and the sorrow of which was always with him. The London Conference, however, found him quite himself, and he went well through its meetings, taking his part in its proceedings and thoroughly enjoying intercourse with ministers and laymen. One outstanding pleasure was the dinner given by members of the House of Commons in honour of the President, the Rev. J. S. Simon. Dr. Rigg sat beside Mr. Balfour, for whom he had a deep personal regard, and much enjoyed the speeches made by him and Sir Henry Campbell-Bannerman, who honoured the company with their presence. His holiday was spent in Folkestone, where, as always, he was heartily welcomed and was very happy. Some of Miss Rigg's happiest memories are connected with their evening walks over the beautiful East Cliff, with its wide outlook over the Channel, and its picturesque view of town and harbour.

Some personal recollections of these years are precious. One saying bore witness to the way in which the veteran had laid his doubts and won his way to peace. On Christmas Day, 1906, he told me :

The Lord knows what a life-long fight I have had with scepticism. I have to fight it now in my walks as I pray. There is not a thing, I believe, that does not furnish me with grounds for unbelief. I have to rest on the great facts of history.

As I walked with him to Dorking Station on a fine October morning in 1907, he broke out, 'I don't feel old,

I feel young.' I asked, 'Do you feel fifty?' 'I don't know,' he answered, 'more than fifty, but I don't feel eighty.' A more delightful companion it was not easy to find. He had been the intimate friend of many men who were famous in their day and are famous still. He had taken a large part in many great movements. His tastes in art and literature were catholic, and he liked to open his mind to a good listener. He loved nature, and had an eager curiosity which never lost its edge. Wherever he went he wanted to see everything that was worth seeing. He enjoyed the interchange of thought and loved to have news of his friends.

His hostess at the Newcastle Conference of 1901 wrote, after his death: 'How kind and sympathetic he was! entering fully into our home-life, and, for the time being, was as one of the family.' His heart warmed toward every man who was doing honest and whole-hearted service for his Master, and the leaders of the Forward Movement in Methodism had no more appreciative friend than the veteran who was waiting for his Master's call. On Boxing Day, 1907, at family prayer, he pleaded: 'Bless the missions at home, bless the missions abroad; we thank Thee for all that is there triumphantly advancing.'

Dr. Rigg knew how to appreciate the gifts of the evangelist. He told me in his study, on his last birthday but one, as we talked of Thomas Collins, 'I admire these people. I like them.' Then he added, 'A sinner saved by grace—that will be all I have to say about myself.' He asked if I had ever read that pathetic narrative of William M. Bunting 'visiting his father in doubt and trying to lift him up. Very pathetic!

and *he* never got beyond "A sinner saved by grace."¹ He told me that one of his friends was 'a devout man,' and added, 'I trust I am a devout man. When I walk by myself I am lost in prayer and meditation, and sometimes praise.'

There were few signs of failing strength in these last years. Dr. Buckley, who was greatly interested in his old friend's mode of preparation for the pulpit and the platform, says :

At eighty-six it was notable that Dr. Rigg walked wonderfully well, and could speak easily and as correctly, and with as much clearness of voice, as at any time in his life. Some years ago, when asked how he did this, he answered that it was because he spoke after meditation, without notes. 'Had I,' said he, 'been dependent on notes in my early years, or at any intermediate period, I should no doubt have been liable to embarrassment; my style would have been enfeebled long ago.' He noted, however, that he was more easily tired, and did not remember faces and names as well as aforetime.²

When Mr. Birrell's Education Bill was being discussed and the *Spectator* was defending simple Bible teaching, Dr. Rigg wrote to that journal for April 21, 1906, describing the deputation from the General Education Committee of Wesleyan Methodism which waited on Mr. Gladstone in 1870. One of the points which the committee insisted on was that no 'rate-aided quasi-denominational schools should have used in them any catechism or denominational formulary whatever.' Dr. Rigg said :

¹ *Life of Jabez Bunting, D.D.*, pp. 747-8.

² *Christian Advocate*, April 29, 1909.

I venture to think that what I have now transcribed from one of our Church Reports will at the present time be regarded by many readers of the *Spectator* as not only of interest, but of some historical importance. One point, at any rate, stands out which has a direct bearing upon the present controversy. It cannot but be inferred that, in the view of the Methodists at the settlement of 1870, the special denominational rights agreed upon between Mr. Gladstone's Administration and the Churches were distinctly and directly dependent on the absence of rate-aid from the resources of the Churches. Accordingly, when, under the late Government of the country, denominational schools became recipients of rate-aid, the *concordat*, so to speak, of 1870 between the national Government and the denominations in regard to the Church day schools of the various denominations was to a certain extent contravened. Direct dependence to some extent on the parochial rates riveted upon the Church schools the character of undenominational properties. Hence they are so painfully at the mercy of Parliament to-day. It is a woful calamity, the meaning of which no one is likely to feel more painfully than one who for five-and-thirty years was Principal of one of the largest English Training Colleges. Moreover, while the pecuniary aid from the rates has been, in comparison, a trifling contribution to the schools, the penalty now imposed is ruinous. The disability imposed is crippling, and touches the vital force of the school.

No fair-minded Christian educationist can but feel the weight of the considerations which have been so impressively set forth in the wise manifesto of the excellent Primate on this painful subject, and the strength and reasonableness of your own view as to the harsh and inequitable character of the Government measure as now before Parliament. I venture to say for myself—I have no right to speak officially on behalf of my Church, being now *miles emeritus* and without special responsibility as to our Church system of national education—that I earnestly hope that, without demanding what can no longer be claimed with legislative sanction, the

friends of Christian education in our public schools will, by earnest and united moral and political influence, be able to secure such amendments in the Government measure as those important ones which you suggest and advocate.

The editor of the *Spectator* wrote to thank him for his 'extremely interesting and useful' letter. Mr. Strachey invited Dr. Rigg to lunch with him, adding, 'Your name and the splendid work you have done has, I need not say, been known to me for a great many years, and it will be a great pleasure to me to meet in person one whom I have so long known and respected by reputation.'

Dr. Rigg described this gracious recognition as 'more kind, cordial, tributary, and eulogistic than I ever received.' He thought, however, that Mr. Strachey's opinion of his letter was 'probably too hopeful. I fear there is nothing for it but hammer and tongs to the end.'

Two years later Dr. Rigg wrote to Mr. Strachey to express his sympathy and earnest approval of the policy pursued by the *Spectator*, and received the following gracious reply :

NEWLANDS CORNER,
Monday, February 17, 1908.

DEAR DR. RIGG,

I find it difficult to say with what pleasure I read your letter. Though I think you are too kind to me, and to the *Spectator*, it is a very great encouragement to find a good and learned man like you appreciating what one is trying to do. Sometimes one gets a certain sense of discouragement, and feels as if one were shouting into the darkness; but a response such as yours gives one's endeavours a new lease of life. I don't mind criticism. In fact, I can honestly say I welcome it, because I know it is the absolutely necessary antiseptic of all public work. At the same time, the triviality of some of the criticism to which one is exposed is rather

exasperating. For example, I have been told of late that my attempts to talk sense to working men about Socialism, and to preach that Labour has its duties as well as its rights, are nothing but the outpourings of a hard-hearted advocate of Capital. Again, an extreme High Churchman, the other day, told me that, of course, he quite realized that I was sincerely opposed to all religious instruction in schools—apparently because I support Cowper-Templeism and simple Bible instruction.

I am very glad you liked the Training College article, for you really know the question down to the bottom. Again, I am delighted that you like the political leaders. I do hope I shall be able to get people to attend to this question of public extravagance. If we are not careful we shall lay an intolerable burden upon the people, in spite of the fact that we are professing to put these burdens upon them in order to confer certain so-called benefits.

It is a great pleasure to me to see how well you bear the weight of your eighty-seven honourable years. No man could tell, from your writing or your style, that you were not twenty years younger. Long may your friends be able to say of you that 'your eye is not dim nor your natural force abated.'

Yours very sincerely,

J. ST. LOE STRACHEY.

With the present Archbishop of Canterbury Dr. Rigg enjoyed the happiest relations from the time when, as Bishop of Rochester, Dr. Randall Davidson became his near neighbour in Kennington, and indeed much earlier, when Dr. Davidson was chaplain to his father-in-law, Archbishop Tait. In 1900 Dr. Rigg sent Dr. Davidson the second edition of his *Oxford High Anglicanism*. The bishop had read the work, but now read it again. He says :

Of course, there are a good many points upon which I cannot share your opinion, and here and there I think you have a little misunderstood the facts themselves, or been misinformed about them. But on the whole it cannot, I think, fail to be a good thing for English Christian life that such a book as yours should be widely read and pondered. It suggests, whether for Churchmen or Nonconformists, a good many useful lines of thought.

In May 1907 Dr. Rigg felt it necessary to make a protest against certain measures taken by one of the bishops.

MY DEAR LORD ARCHBISHOP,

I know you will give me credit for having done my best to prevent my own Church from ranging itself definitely and conclusively on the side of Disestablishment, and as antagonist to the National Church over which you may be regarded as holding the position of chief ruler. I have taken this part not a little to my own inconvenience. I have been much calumniated and maligned in consequence. But all Methodism, and I may say all Nonconformists, regard me as being, though a resolute antagonist of Oxford High Anglicanism, a steadfast friend of the Church of England as by law established.

The line, however, taken by the Bishop of —— in regard to the Confessional as enforced upon children by the parish clergy, as to which a letter was published by a parent in the *Times* two days ago, has given me a very painful shock indeed. It is impossible for me any longer to defend either the clergy or the leading members of the hierarchy from the charge of Romanizing and demoralizing teaching and influence.

Such inquiries enforced upon children by parish clergymen, with the sanction of the bishop, and without rebuke and disallowance by any ecclesiastical superior, would not, I have reason to believe be sanctioned or suffered by the Roman

Catholic clergy of Brittany or of the Rhenish Provinces. Nor do I believe they would be allowed in Normandy. I regard them as blighting and demoralizing in the highest degree.

I write this, dear and honoured archbishop, with the greatest pain.

The archbishop sent a gracious reply, in which he said :

I have valued your friendship for many years, and I have always felt that in you we had in England a man who is able to look fairly at controversial questions, and to appreciate the endeavours and ideals of a National Church.

As to the particular matter he felt sure that Dr. Rigg was resting under some misapprehension, and that the bishop concerned would feel as strongly as Dr. Rigg about any conversation or question of an unsuitable sort. He adds :

I shall, however, take an opportunity of finding out the true details of the matter. I should be sorry indeed if you were to change in any way the attitude whereby you have for so many years given support to religious life in England in the best possible way.

Such a correspondence will show how much good is likely to follow the cultivation of friendly relations between the leaders of various Christian Churches. Dr. Rigg was a strong Protestant and a devoted Methodist, but his acknowledged good-will to those who held different opinions from his own often gained him a hearing which others might have found it difficult to secure, and he always tried to use such influence in the interests of truth and tolerance.

Dr. Rigg's activities were never confined to Metho-

dism. He was a member of the Royal Victoria Institute, and an earnest supporter of the Evangelical Alliance. He took the keenest interest in the Hospital Sunday Fund, on the Council of which he served for many years. No duty outside his own Church gave him greater pleasure than attendance on the Committee of the London Library, in the growing literary stores of which he took the keenest interest. A letter of sympathy was sent by the committee to his family after his death. Sir Frank Marzials, the grandson of his old friend the Rev. Thomas Jackson, wrote that he met him constantly on that committee—'met him always with pleasure and advantage. You will understand that I speak of him very much from the heart, and out of a genuine affection and regard. He was most courteous, most interesting, and his ripe wisdom and religious tolerance were most endearing.' Sir Frank stood 'beside his grave with a great sense of personal loss, mingled with the feeling that another link with the past was broken.'

Dr. Rigg's last Conference was spent in York. It was a memorable fortnight. He was greatly impressed by Dr. Lidgett's official sermon; he attended the Fernley Lecture, took part in the Sacramental Service held in the chapel where James Parsons preached his wonderful sermons, and was able to go to a Sunday afternoon service in the Minster. He was also at the Lord Mayor's reception at the Mansion House. He could not move along the streets without greetings from friends from all parts of England, and from Methodists who were anxious to shake hands with the Nestor of their Church. The city of York was a constant delight to him. He wandered about the streets; he gloried in the stately Minster; he greatly enjoyed the hospitality

of the Bishop of Hull and of various Methodist friends. He spoke several times in Conference, and enjoyed every hour of his visit. One day he drove round Messrs. Rowntree's works at York, and, as he watched the manufactories and the dwellings, he said, 'This is one of the most beautiful sights in England, and one of the most encouraging for the civilization and christianization of the country. The cathedral is glorious, and so is this.' He even ventured to Selby in order to see how the restoration of the abbey was progressing, and there had the pleasure of meeting an old Kingswood pupil—the Rev. Henry Greeves, Vicar of Wistow, who had sent him hearty congratulations in 1892 on his second Presidency.

His own letters show how much he was affected by all the kindness he received :

Everybody is too good and kind ; I am treated far more handsomely and respectfully than I deserve. But this is God's goodness and merciful kindness. The Methodists have been always generous to me. *Laus Deo!*

The President's sermon this morning was, in fact, without any straining of language, alike in thought and in expression very fine and impressive indeed. He is indeed a grand man ; I always knew that he was original and able, and also dignified as well as courteous, but he has outdone all that I thought he was capable of doing. He is a profound thinker, and master of an admirable style, both in exposition and in application and appeal.

The manner in which the ministers and laymen—especially—but by no means *only*—the ministers, come to me in the chapel-yard and in the streets is very pleasant and comforting for an old man like me. They make much of me, and seem very highly to appreciate my speeches, of which I have delivered two or three. To have reason to know that one is not useless,

and that so many are affectionate and grateful, is one of the real comforts of my old age.

Yesterday [July 20] we had very important business, and I took the only decided step I have taken by seconding a resolution moved by Mr. Wiseman—my dear friend's son—intended to maintain, in a practically efficient and orthodox manner, our class-meeting organization. Fred Wiseman's was an exceedingly well reasoned, logical, and practical speech, and my speech, I have reason to believe, materially helped. But of that enough.

We are now in the purely ministerial meeting. Our lay friends have flown. As a very old man, I was much touched at parting from my beloved Cornish friend, Sir George Smith and my much-valued friend, his daughter. I am strong enough to last yet for years, and my senses—certain peculiar points of memory excepted—I may say my intellect and best self—are at least as well in and with me as in my best days; but yet in my mind and heart continually a Voice seems to say, or to whisper: Prepare to see thy God. The Lord help me. He will, I cannot doubt; indeed, He does now.

On his return to Brixton, he spent a quiet Sunday.

My word just now is—

How do Thy mercies close me round!
For ever be Thy name adored.

I pray for the light of God's countenance and His strength in my old age, and I think He answers me graciously.

In August he went with his sister, Mrs. Lowthian, his elder daughter, and Miss Julia Sanderson, the eldest daughter of the Rev. George Sanderson, to stay for a month at Marlow. There he was thoroughly happy, and more vigorous than he had been after Conference closed for several years. He greatly enjoyed the beauty of his surroundings, walked well, went several times on

the river, made the acquaintance of the genial Vicar of Marlow, the Rev. J. H. Light, was full of 'pluck' and energy from beginning to end of the holiday. But his eyes were troubling him, and as, on his return, he still complained of them, he was persuaded to consult an oculist who asked to see him again six months later. His family then learnt—though they did not tell him—that he was suffering from cataract. The blindness which they dreaded never came upon him; before the six months were gone he had passed into the light beyond.

He was afraid, when he looked over his *Minutes* in September, that, through his change from the Second to the First London District, he had been inadvertently left off all committees save the Missionary Committee. He wrote in some consternation to the Secretary of the Conference: 'It so happens that I took a leading part in some important decisions, in particular in support of Mr. Wiseman's motion, which indeed I seconded.' Fortunately the Secretary was able to assure the veteran that he was on at least thirteen committees. He added: 'The Conference greatly prizes your counsel. Of course, the feeling is not to press too much upon you. But no name is more honoured amongst us.' Dr. Rigg thanked his friend—

For writing so generous and full-hearted a letter in reply to my blundering epistle. It is, at any rate, a useful as well as most acceptable letter, in so far that it reassures an old worker and speaker in his last days who, notwithstanding some infirmity of hearing power—once with me so quick—feels constrained at times to gain a hearing from others as to matters on which a long experience of responsible working in our Methodist Church prompts him to interpose in a discussion.

The question of church membership greatly exercised his mind during his closing years. His last pamphlet, *The Class-meeting Fellowship of Wesleyan Methodism*, is dated August 31, 1907. He felt that 'the Methodism of John Wesley—the Methodism that has done so much to replenish the world with fresh power of spiritual life and energy, . . . is threatened unwittingly with revolution, with disastrous change.' He held that 'no means of free and mutual Christian fellowship is, on the whole, more adapted to the conditions of the common life of free and social England than the organized class and class-leader fellowship of Wesleyan Methodism.'

His last public speech was made in Wesley's Chapel, in connexion with a Convention of Class-leaders, over which the President, Dr. Scott Lidgett, presided. There was no lack of force. The Rev. Nehemiah Curnock said, after Dr. Rigg's death, that he never heard him speak 'more vigorously or joyously. I have known all the great men of Methodism since Dr. Bunting's day, and, indeed, I knew him and his sons. Your father was the greatest of them all, except John Wesley and Jabez Bunting.' Professor Banks wrote to Dr. Rigg on January 11, 1909: 'It is delightful to see the keen interest which you take in these and in all other questions of church life. It will be a comfort to see that the younger Conference men are not inclined to take rash courses on these supreme questions. May God give us light and keep us one!'

In 1909, at the request of the Rev. James H. Hodson, he wrote a paper for the April number of *Experience*. It was finished on February 16, and proof came to hand on March 8. It was his last literary work. The manu-

script is clearly written, and the veteran finds his way cunningly through many a well-poised sentence. We quote some of the last words from his own manuscript :

By such a class-meeting organization as that of Wesleyan Methodism, in its living contact with converts, younger and older, of all classes and callings, and of all ages, from converts in their fresh youth upwards to the class-leaders and the lay-preachers of ripe age and large experience, a system of active Christian service can be maintained which brings into play and to mature development all their best faculties for Christian service, from fervid youth to instructed and experienced age. Such experience and such mutual training, such natural and spontaneous development for happy mutual influence and example, as the history of Wesleyan Methodism has blessedly shown, supplies a gracious incentive and a happy stimulus to the church members of all gifts and classes, according to their character and their opportunities for mutual help and comfort and quickening. The prayer-leader, the exhorter, the youth with a speaker's gift, the woman who is fitted to be a mother in Israel, the wise counsellor for the perplexed, the future leader or local preacher, all such helpers, counsellors, guides, are indicated, their gifts are discovered and developed, by what they say or do, or by their spirit and their gifts as revealed in their class-meeting experience and spirit, by the grace and wisdom, the spirit and power with which they bear their testimony. In this way, in the early days of John Wesley's Methodism, the future class-leader, the brother with the preacher's gift, the itinerant helper of the Wesleys, gave evidence of their gifts and calling, as sub-pastors or class-leaders, as local preachers, as future itinerant helpers. So it has continued to be in the years that have followed, till this present time. Let us hold fast whereunto we have already attained, so that we do not lose our crown, our Methodist inheritance, the spirit and the power by which the Wesleys and our fathers established the greatest and most successful Christian Church that the modern world has known. The

godly home and its instruction and inspiration, the Sunday school and its gospel teaching, the Society class and its evangelical fellowship, the itinerant pastor and preacher and the local witness-bearer and gifted expositor of Christian truth, the Methodist minister separated from other callings that he may be a pastor and a teacher of saving truth, trained and disciplined for that sacred office, the Conference assembly of pastors and fellow-helpers, men of devoted zeal and godly lives—these make up the total of Methodism, and each is a necessary part of the great whole which stands now before the world as the parent Church of Wesleyan Methodism.

His words were supported by his example, as Mr. T. J. Gardner bore witness :

For over forty years I knew the late Dr. Rigg. After his removal to Brixton Hill he called upon me at once to know when the classes of my wife and myself met, and explained his anxiety that his 'helpers' (not servants) should meet in our classes as they used to do at Westminster. Often after this he called to inquire how the classes were prospering. When we removed to Broomwood his first thought was the class-meeting; had we got into the work there, &c.? Time after time I was able to give a good report, the last being about a fortnight before his last illness. After listening for a while, the dear old Doctor exclaimed, 'Praise God; would that I could hear such a report from all the churches.' If all our ministers loved the fellowship of saints as he did, the class-meeting difficulty would be at an end.¹

Dr. Rigg was held in loving regard in Brixton Hill Chapel, which he attended regularly every Sunday morning up to his last illness. The Methodists there loved to see him in their pulpit, and rejoiced when he took his part in their Communion Services. He told

¹ *Methodist Recorder*, May 6, 1909.

Mr. Hornabrook on the first Sunday of 1906, 'We have had a most impressive and delightful Covenant Service at Brixton Hill Chapel, conducted mostly by Mr. Vine.'

Dr. Rigg's long life was no small blessing to his Church. The Rev. A. J. French wrote in November 1908:

I have often said that Providence seems to have spared our chief leaders to the utmost limit of human life. Since Wesley, Bunting, and Osborn, and now Dr. Rigg.

It has been given to few men in our history to fill so large a place both in the Methodist and in the public eye.

When the end came the Secretary of the Conference, Mr. Hornabrook, wrote in the same strain:

He has ever been in his old age a tower of wisdom and strength to us. Of late years I have been privileged to know him more intimately, and I found him a true and tender and chivalrous friend. I learnt much from him in private conversation, and have several of his letters, which I greatly value.

After Dr. Rigg's death Dr. Buckley looked up the last letter that he had received from him. These were its closing words:

I rarely preach now, though I sometimes speak in committees, or Synod, or Conference. I am hard of hearing, but not very; distinct speakers I can hear, but such speakers are not numerous. My old, dearly cherished friends in your country are nearly all, I believe, gone up higher. Oh for a closer walk with God! Never were friends dearer to me than some of my American friends. But 'heaven is our home.' *There* is my beloved friend, W. ARTHUR.¹

Dr. Rigg's elder daughter was the object of his never-failing pride and affection. She ministered to

¹ *Christian Advocate*, May 6, 1909.

his comfort with unwearying devotion. Her success as Head Mistress of the Mary Datchelor School and Training College was a matter of special thankfulness to the veteran educationist. It had thirty girls when it opened in January 1877; now there are upwards of 500. In 1893 the school passed under the control of the Clothworkers Company of the City of London. His youngest sister, Mrs. Lowthian, came to be his companion in his last years. Their long rambles and evening games of draughts were quite an institution. Dr. Rigg's only son became a barrister, but afterwards turned aside to literature. He was a prominent member on the staff of *The Dictionary of National Biography*, and his *Life of Anselm* is a standard work. He became a member of the staff of the Historical Manuscripts Commission and Inspector of Manuscripts for the Record Office, and, a few weeks after his father's death, was appointed to similar work in Rome. His younger daughter's marriage to a Wesleyan minister kept Dr. Rigg in close touch for many years with circuit life, and he greatly rejoiced in her successes in many difficult extension schemes in which she and her husband were engaged.

In these last years at Brixton Hill some faithful friends greatly refreshed his spirit by unremitting kindness. The Rev. F. W. Macdonald writes on January 17, 1908:

MY DEAR, VENERABLE, VENERATED FRIEND,—I congratulate you, I congratulate us all, on your long life, renewed in 'the inner man' day by day, and preserved in the favour and mercy of God, not to 'labour and sorrow,' but to honour, and happiness, and abundance of peace. May God still be with you until He shall call you to be with Him.



DR. RIGG'S RESIDENCE, 79 BRIXTON HILL, S.W.

Mr. Macdonald wrote a beautiful sketch of these last days, which appeared in the *British Weekly* after Dr. Rigg's death.

I have sometimes ventured to say that Dr. Rigg's days were prolonged, in part at least, in order to make Dr. Johnson credible to the present age. There was in my venerable friend something so large-built, so massive, so Johnsonian, in a word, that the divine of Brixton Hill inevitably recalled the sage of Bolt Court to those who loved the one and honoured the memory of the other. It would be foolish to seek to push the comparison too far, but in certain broad features it suggested itself to other minds beside my own. Each of them had a certain roughness of manner, a prickly shell that covered not only a sound and honest heart, but a very tender one. To each was given a bodily presence which indicated that he was not a man to be trifled with; a voice that gave force to invective or rebuke; and a ready command of his resources that made him most interesting in monologue and formidable in debate. Dr. Johnson, it is well known, did not set much store by the courtesies of discussion, and 'if his pistol missed fire,' as Goldsmith said, he 'would knock you down with its butt-end.' It would be too much to say this of Dr. Rigg, but in debate he liked 'the rigour of the game,' and was not prevented by any squeamishness from hitting hard. He passed so much of his life in conferences and committees, where things were adjusted and settled by debate, that the debating habit of mind became natural to him, and he knew well how to give and take the knocks and blows incidental to the exercise, though, like most men who excel in it, he perhaps thought it 'more blessed to give than to receive.' In one respect he strikingly resembled Johnson—he always talked his best. He did not indulge in artificial speech-making. He had no rhetorical tricks, and never 'showed off,' if the homely phrase may be allowed. But he thought vigorously when on his legs, and never expressed himself vaguely or feebly. He was one of the very few men I have known

whose sentences fell from his lips in perfect form—no broken middle, no ragged end, no grammatical lapses or inconsequent periods, but good, masculine English, such as might have been printed as he uttered it.

I remember once hearing Dr. Dale express his regret that Dr. Rigg would leave no work behind him commensurate with his great powers, and he accepted my explanation that that was largely due to the fact that he had deliberately given himself to the legislative and administrative work of his Church, spending in Conference and committee the time and strength which might have brought him fame had they been devoted to philosophy, to theology, or to literature. I believe this to be a true explanation. His devotion to Methodism was deep and strong, and well thought out. His sense of proportion saved him from misconceiving its place in reference to other Churches and to the Church of Christ as a whole ; but to increase its efficiency, to preserve it from wreck or enfeeblement on this side or that, to make its contribution to the spiritual welfare of mankind as effective as possible, was his chief aim through life, and to this all other things were sacrificed. And who shall say that he did not choose the better part? This is not the time or place for explaining in detail the service that he rendered to the Church of which he came to be the Nestor. It is enough to say that his labours lie at the foundation of its modern history, and will be found, by those who are qualified to examine into such matters, as supplying elements of strength and safety by which its recent developments are sustained. To secure such an end he was more than willing to let other ambitions go by.

The personal character that underlay the public life of Dr. Rigg was one of which none who knew him can speak without admiration and delight. He was a godly man. His whole nature was subdued to the obedience of faith in Christ. His spirit was humble and reverent. The pugnacity that discussion would bring out, the masterfulness which his powers and his cast of mind inspired, and which found sufficient expression in public affairs, had nothing corresponding in his

hidden life. Those who have heard his prayers, who have listened to his exposition of the gospel, who have conversed with him on the deepest things, know well how simple was his faith in Christ, how humble, tender, and reverent was his love to God, how gentle was his mind towards his fellow men. In that inmost region of the soul where there is neither Churchman nor Nonconformist, neither Conservative nor Radical, he was a child of God, and a disciple of the Lord Jesus Christ.

In his friendships he was strong and true. It was not any one or every one that he could make a personal friend of—some mental affinity, some community of thought and feeling being essential to this with him as with others—but he had a great capacity for affectionate and enduring friendship, and owed much of his happiness in life to it. I have known Dr. Rigg for more than forty years. In the earlier part of the time I was—I may say it—somewhat afraid of him, and found it difficult to bridge the distance between us arising from our respective ages, and from some differences of opinion on matters in which we were both interested; but, as time passed, the distance diminished, intimacy increased, and affection ripened into as close and strong a friendship as life can well afford. For the last twenty years we have been neighbours in residence and associates in work of various kinds. The noble dimensions of his nature were fully revealed, and, to my great happiness, he honoured me with an affection something between that of a father and an elder brother, returned by me with the love of a younger brother or a son.

From his death-bed he sent me a message, written at his dictation, which would more than justify what I have just said. I treasure it with grateful remembrance—a last word on earth from one of the wisest and best men I have known.

In December 1908 Dr. Rigg was ill, and a specialist had to be called in. He reported himself recovered on December 19.

Saturday a.m., December 19, 1908.

DEAR WALLER,

I have been ill—had to call in a specialist from St. George's Hospital. Am now recovered—almost entirely. Have been to no committees nor to chapel, and just resuming exercise.

Yours affectionately,

J. H. RIGG.

PS.—Best Christmas wishes for you and Mrs. Waller. Very sorry to have missed and lost sight of Perks's daughter's marriage. Resume committees next week.

A few days later came another note.

MY DEAR OLD FRIEND,

(Now, I think, since the death of Pope and of Arthur, my best-known friend—a friend who never failed me when we were, for so many years, together at Westminster). Here I am now, I think, well recovered; my one remaining weakness being that I cannot hear any men who do not speak properly, well up, and distinctly. . . . I note, with much pleasure, how well you are; the history of the college and of our educational controversy shows how wise you are. God bless you! Kind regards to Mrs. Waller.

Always yours affectionately,

JAMES H. RIGG.

The REV. DR. WALLER.

His last birthday brought many loving messages from old friends. The Rev. Robert Culley spoke of long-continued kindness received from his venerable colleague, and added :

It has been my privilege to profit deeply by your counsel, your example, and your writings—all of which I value more than you can know or think. It should be a solace to you, in your retirement from the full work of the ministry, to

know that yours has been an edifying ministry, and that both in legislation and administration our beloved Methodism owes so much to your strenuous life.

Dr. Waller wrote :

We all rejoice to have you with us for the sake of Methodism and for your own sake. May the God of your life still continue to bless, preserve, and keep you. It is not only that you have reached the eighty-eighth year of your age, but that your infirmities are so few, and the retention of your powers so remarkable. Splendid!

Dr. Rigg replied :

January 16, 1909.

MY DEAR WALLER,

Many thanks for your kind note. But to me '88 years' seems very solemn, and I am left almost alone in the world, outside my own family and a few friends such as yourself and Dr. Allen. But I want you to be good enough to come and lunch with me very soon—say next Friday, or the Monday following. I am out of the world—out of the Methodist world; but a talk with you will help me to find my way about, and guide me as to some points of action—as well as be a great pleasure for 'auld lang syne.' Please write soon. My kind regards to Mrs. Waller.

Yours always affectionately,

JAMES H. RIGG.

Dr. Waller suggested that he might come for tea, after a directors' meeting, on the 28th. He says :

It was the worst fog I ever saw, but Dr. Rigg came to the directors' meeting, and I saw him safely home. We had a good talk, and Miss Rigg said that he often referred to it afterwards. He took no harm from the fog, and was at the Education Committee on February 4. The next meeting of the Education Committee was on the day of his funeral.

Miss Rigg has furnished the following reminiscences.

Probably no one knew my father quite so closely and intimately as I did. Home-life brings out the essential character of a man, and to know him you must live with him. Our lives were so planned that I never left his home, and, except for the times of his absences on Connexional business or on his American visits, and for brief spells of holiday-taking of my own, we dwelt together almost unbrokenly for more than fifty years. After my mother's death, in December 1889, we became the closest of companions. I kept his house, and we usually spent even our holidays together.

Memory takes me back to the days of early childhood; to his returns from journeys and 'deputation' tours, when in Stockport, and in Pendleton, my sister and my brother and I waited, quietly expectant, for the opening of his portmanteau, and the appearance of some small toy or other gift, without which he seldom came back to us. Money was very scarce in those days, but he always wanted 'to bring the children something.' Letters written to us in those early days have been treasured; little notes full of tender love, of pathetic anxiety that we should grow up 'good,' of kindly encouragement of our first Christian efforts—letters marked by special feeling in regard to his only son. We recall, too, how anxious he was to make Christmas bright for us, and how he would at that time take us (in the Pendleton and Patricroft days) into Manchester for some small treat, and would buy us books for Christmas presents. I still have a beautiful edition of Hans Andersen's *Fairy Tales*, bought for us one Christmas Eve, not far from Shude Hill Market-place, Manchester, and I can still see him as he entered the shop, with us in tow, to make his purchase.

It was when we were in Patricroft that his sermons first became a joy to me. They were long—too long, no doubt—but they were interesting from first to last, full of picturesqueness, marked by great sympathy of treatment, and tenderness of appeal. The story of the rich young ruler who went away

sorrowful, Mary of Bethany pouring out her precious ointment, and with it her whole loving soul, at Jesus' feet, the woman of the city weeping as she crept behind her Lord to anoint Him, the Twelve toiling in rowing because the wind was contrary, the seven disciples beside the lake in the dim dawn of morning, and the restoration of St. Peter which followed—these are some of the subjects treated by him in those days with rare felicity.

Another favourite subject was the story of Esau and Jacob. Later on it was a privilege to hear him speak on such subjects as 'But our citizenship is in heaven.' Expositions of some of the Psalms, too, were among his happiest themes, and the 23rd, 84th, and 103rd were sources of blessing to many, and were treated by him with a wonderful depth of spiritual feeling and insight.

As a little child, profoundly and tenderly as he loved us all, I was not a little afraid of him—probably, in part, because of a certain natural timidity of disposition. I used to wonder when the others played little tricks on him and called him 'Jack.' He seemed so grave, so deep in thought often, so constantly busy. But, as I grew older, and as my mother's frequent illnesses early made a little woman of me, I began to discern more closely the essential elements of his character.

Naturally tremendously strong-willed, and not a little autocratic, very quick-tempered, and with a strong dislike to opposition, he was not always easy to get on with. But of the essential tenderness of his nature, of the depth of his love for wife and children and friends, of his thoughtfulness and care for those dependent on him in any way, of his devotion to every duty that came to him to be performed—only those who knew him in private life can adequately speak.

The two years in Patricroft were a time of testing. Three serious illnesses of my mother, followed by such a rapid decline of vitality in her as obliged our removal south; the illness of all his three children with fever, and all but the death of my sister from diphtheria; other family troubles,—all these things were calculated to call forth both his strength and his tenderness, and they did so.

It was during this period that he began to lean on me, as his eldest child, although I was only twelve when we left the place in which we had known so much anxiety, but where also we had met with kindness such as we knew nowhere else.

The years in Folkestone were, on the whole, very bright ones for us all, and to the end of his life our dear father loved the place. His last holiday but one was spent there. It was at Folkestone—where for the first and also the only time he was Superintendent of a circuit—that he, as Chairman of the Kent District, came to know and love, with a love and a knowledge that never declined, the village work of Methodism. How that loving sympathy was called forth again and maintained, through many years of loyal service, as Chairman of the Second London District, is well known to many in the Church he loved so ardently.

As one looks back on his long life, and as one rereads the letters written by him on his frequent absences on business of various kinds connected with his own Church, it becomes abundantly clear that his first and greatest love was for that Church. Nothing, not even the most pressing family matter, was allowed to interfere with any service he had undertaken for Wesleyan Methodism: his was a whole-hearted devotion, free from self-seeking. It had its dangers and its sources of weakness. Any crisis in church affairs, any peril which seemed to him to threaten this supreme object of his affections, disturbed his whole being; on more than one occasion serious nervous breakdown resulted from anxiety of this kind. He was, perhaps, too much afraid of changes, and attached exaggerated importance to matters which, after all, were not of crucial moment—nay, perhaps even, we sometimes thought, he deemed himself and his own intervention more necessary to the well-being of the Church than was the case. Here came in, maybe, the defects of those fine qualities which made him the man he was.

His first years at Westminster were singularly hopeful and happy. Indeed, so far as the college affairs were concerned, and his relations with tutors and students, his whole course

there was full of happiness. What his relations were with his staff, letters received on his death abundantly testify. Former students, too, have both written and spoken in warmest terms of his influence over them for good, and of the reverence in which they held him. Two letters from men who knew him in ways quite different touched us much when they reached us a day or two after his death.

One who had much to do with the Book Dépôt at the college wrote: 'I remember, with deep feeling, the unvarying kindness your father has exhibited to me since my boyhood, nearly forty years ago; and in common with the Methodist Church generally, I feel that a great man has fallen in our Israel.'

Another, who, as a clerk in the office at Westminster, had often rendered him valuable service, wrote: 'Many letters of sympathy will reach you, and expressions of admiration of Dr. Rigg, and I feel I must ask to be permitted to express my gratitude for the many kindnesses he showed to me. I shall always cherish his memory and be thankful for the honour I had of serving him.' The writer of this note (Mr. Walter Crysell) sent the first wreath that came for our father's grave, and with it a card inscribed, 'In memory of many kindnesses.'

Into the midst of a life full of interest and marked by activities of all kinds, full, too, of happy intercourse with leading men of many Churches and very precious literary friendships, there came sorrow in the ill-health of our mother, who, from 1879 to 1889, was steadily and hopelessly declining, growing weaker year by year. No words can adequately describe my father's care and thought for her all through those years, nor the patience and submission with which he bore a trouble which rendered it impossible for him to live the full and varied life which had opened before him with so much promise at Westminster.

The sorrow of those years drew my father and myself very close together, especially after the marriage of my sister in 1880; and when, in December 1889, my mother passed to her rest, the tie grew even stronger. For our mother he never ceased

to mourn ; he longed greatly for her for many months after her death ; he frequently talked about her, and in the last three or four years more especially ; in the last weeks of his illness his thoughts were constantly with her.

As I look back on the years 1890 to 1909 which he and my brother and I spent together in Brixton after our mother's death—years in which he was several times laid aside by serious illness, and in which, latterly, the infirmities of age were gradually coming upon him, years in which also friend after friend was called away into the great Beyond—I am struck with his energy and vigour, his courage and pluck, his determination not to grow old any sooner than was absolutely inevitable, his keen interest in public events, and—despite occasional outbursts of intense irritability, which we know now to have been due to physical causes—of ever-increasing gentleness and geniality of temper and ever-deepening spirituality.

His love for children was wonderful ; he talked to them in the roads and parks, he was full of admiration for their beauty and their pretty ways and of sympathy for their small troubles. Only a few months before his death he was much distressed, in one of his walks, by finding a little boy in charge of a baby in a perambulator, who was crying because his mother had suddenly disappeared from his ken ; my father did not rest till he had found some one to take charge of the child.

No record of our father's personal characteristics would be adequate which did not take note of his love of nature. To walk in country lanes and over fields, to wander through woods or by the seashore, to saunter, in his later days, through the beautiful park near our Brixton home, were to him sources of unending delight and spiritual refreshment. He often preferred to go alone, or with a quiet companion who would not talk unless he showed the desire to do so. He was soothed by natural beauty, and his thoughts rose Godward.

His delight in new scenes and his interest in all kinds of details, historic and social, made him a very interesting companion. While my dear mother lived our summer holidays had usually to be spent in some south or east coast watering-

place, to which she, in her weakness, could be easily conveyed. After her death we went farther afield. With him I made my first acquaintance with Scotland, visiting Edinburgh and the Perthshire lakes, Balmoral, Elgin, and Aberdeen; in his company, too, I first saw Cornwall, East Yorkshire, and North Wales; later still, my cousin Julia and he and I spent a happy month on the edge of Dartmoor. In the summer of 1893, we spent three delightful weeks at Chamonix—a place the memory of which he cherished and which he longed to revisit. Some years later he joined me at my uncle Edmund's home in Cannstadt, and a party of seven of us went thence to Wengen, where—in spite of somewhat rough accommodation—he was full of quiet happiness and placidly tolerant of our small discomforts. As a travelling companion on all these occasions he was excellent: thoughtful, competent to manage details, chivalrously attentive to the needs of daughter and niece, and very anxious for their comfort.

His great solace, in his last years, was reading. Latterly, however, he grew too sensitive to read any book which was sad or contained any element of tragedy. In the same way disastrous public events troubled him much and cast a gloom over his spirit. But, sheltered and cared for, ministered to very faithfully and tenderly in his last three years by his sister, Mrs. Lowthian, and cheered by the love of his family and his friends, he went peacefully and happily down the final slope of life, to enter into that fuller life that lies beyond.

CHAPTER II

DEATH AND TRIBUTES

DR. RIGG had several attacks of bronchitis in his last years which seemed not unlikely to prove fatal. The Rev. Alfred Sargent, who was then superintendent at Brixton Hill, came to visit him in one illness, and said, as he stood on the doorstep, 'You would not like him to outlive his powers!' Dr. Rigg was restored, and survived his greatly esteemed pastor for five years. He had a wonderful constitution, with the heart and lungs of a young man up to the last; and, by much personal care and devoted nursing, with the blessing of God, he surprised all his friends, and seemed as though he might live to be more than ninety.

Miss Rigg says:

His last autumn was, on the whole, a good one. He was, however, much saddened by the ever-increasing weakness and suffering of his dear friend, Mrs. F. W. Macdonald. There were also in himself signs of increasing weakness of memory, and he became rather more deaf. Otherwise all was well with him, and he still worked wonderfully, though not quite so well as before. He spent a quiet, happy Christmas. On Christmas Eve, Dr. Scott Lidgett, the President, lunched with him, to his great delight. Mr. Culley also came and spent part of an evening with him early in the New Year.

During the whole of the autumn and winter of 1908-9

he was wonderfully placid and patient, loved to see friends, and to have young people about him, and was full of affection and tenderness; he was also still very eager 'not to grow old,' and very independent and active. But what struck one most of all was his deep humility, and the thankfulness of his spirit, his spirituality and growth in grace. Night after night, when settled in bed, he would say, as he bade me good-night, 'Bless the Lord, O my soul, and forget not all His benefits,' adding, 'I do not understand why God spares me so long, but perhaps there is still something I can do for Him.' He was full of the spirit of love, and would constantly refer to the kindness of friends, while his love and tenderness towards others seemed to grow day by day.

There were, of course, moments of depression, and then he would appear to feel his comparative loneliness. 'My company has gone before me,' he would say. Once he said pathetically, 'I have no need to pray for "a lodge in some vast wilderness," for I have got it.'

He often expressed the longing to preach once more, adding, 'I believe I *could* still.' He was always up early, always bright and cheerful when I went to him on starting for school, and his 'God bless you; I hope you will have a good day. Come home as soon as you can,' was always spoken with bright cheeriness. He was always wanting to be 'doing,' and one had repeatedly to remind him that he was already older than John Wesley was when he died. His greatest spiritual delight was found in the Communion Services at Brixton Hill Wesleyan Church; on the first Sunday of each month he almost invariably took practically the whole of that service himself. He did so on February 7, 1909, the last time he attended public worship.

One great testimony to his geniality and innate kindness of heart is to be found in the devotion of his servants to him. The maid who waited on my mother during her last years, and who has been long married, wrote to me, on hearing of his death: 'I shall never forget his unfailing kindness to me during the eight years I was in his service.'

One of the truest mourners for him was our former maid, Florence Wadey (now Mrs. Hearn), who for years had waited on him and packed for him for his journeys to Conference and elsewhere, and who came to see him in his last week on earth and asked to be allowed to kiss him as he lay unconscious, grandly beautiful and noble, two days before that on which he breathed his last.

The two maids, also, who went through those last weeks with us could never do enough for him, and have sorrowed for him as for one of their own blood. He was served well and loved by his servants because he was always a good master, kindly, courteous, and considerate.

This gentler and softer and more sympathetic side of my father's character is referred to in many of the letters which it has been my happiness to receive since his death.

Up to the close of the second week in February (1909) my father seemed in his usual health, and, but for some weakness of memory in regard to recent events, his mental power seemed little abated. He had had a singularly good and tranquil autumn and winter, and his eighty-eighth birthday (Jan. 16) was a day of quiet happiness, spent with all his children about him. The illness came suddenly, and his recovery was from the first very uncertain. The absence of his only son in Exeter, where he was examining manuscripts for the Historical MSS. Commission, was unfortunate, as on his return he found his father already in a very critical condition, though he had only been ill four days. There was, however, a rally after a day or two, and it was astonishing with what interest my father listened to his son's account of his visit to, and impressions of, the cathedral in Exeter, and with what correctness and in how interesting a manner he described the cathedral as he himself remembered it, and with what justness of criticism he compared it with others he had seen.

This was the last perfectly sensible talk father and son were able to have together, for my father's mind often wandered in those last weeks, and especially towards evening, when alone my brother's duties allowed him to be with us.

But there were frequently times when he was quite clear-headed, and amongst the happy memories of those weeks are the words of loving admiration and warm-hearted sympathy spoken by him of my brother, and of tender affection towards others of his family. He spoke often, too, of Dr. Waller—'dear Dr. Waller'—of his friend Joseph Dixon, of Mr. Macdonald and of dear Mrs. Macdonald, then suffering much. He was wonderfully grateful for all that was done for him, and he had perfect confidence in Dr. Walter Dunstan, his medical attendant, to whose assiduous and devoted care we all owe a great debt of gratitude.

His last week of health was remarkable for the energy he displayed. He was writing almost incessantly on the Monday and Tuesday, though he took his usual walk. On the Wednesday he was at a committee meeting in town in the morning, came home to lunch, took a walk, and then met his class for the last time. He seemed much exhausted just before the appointed hour, but roused himself and found pleasure and comfort in the little meeting.

He was at committees again on the Thursday, but it was clear, at night, that he had taken cold, and though at first his family and his doctor hoped the indisposition would soon pass, that was not to be. He kept indoors on the Friday, seemed better on Saturday, and, as the day was sunny, insisted on going out for a short walk about midday. At night he was manifestly ill, but—though he was really not fit for the effort—he begged to conduct family prayer as usual, and he prayed with great sweetness and earnestness, casting upon God the burden of the anxiety that rested upon the family—for I was ill at the time, as well as himself. A month later, when his strength of mind and body was far spent, and he was confined by his weakness to the floor on which his study and bedroom were, he knelt down with me and prayed with great tenderness and pathos for me and my brother and my younger sister, and for himself in his growing feebleness.

His powerful constitution fought wonderfully against increasing weakness. He rallied sufficiently to go out several

times in a chair or a carriage, and he even called to ask after Mrs. Macdonald, and also to see his ever-kind friend, Mrs. Griffith, in Palace Road, Streatham. The long fight for life was pathetic in the extreme ; but at last the weary brain was worn out, and on the Monday before his death he began to be oblivious of those around him. His last really conscious words were addressed to his elder daughter, and were full of love and of gladness at seeing her beside him.

In the wanderings of mind which so troubled us in the last week but one of his illness, my dear father had gone back to the love of his early youth, and was full of the idea that William Arthur was alive still and was waiting for and wanting him.

We thank God that the end was peace ; that, unconscious of approaching separation, free from pain, without any final struggle, he passed home to God.

'I *do* love you so,' were his last conscious words, repeated again and again as he held my hand.

He was unconscious from Tuesday morning, April 13, and passed away, mercifully without any struggle or sign of physical distress, about midday on Saturday, April 17, 1909, in the presence of his family and his devoted attendants.

It was felt that his death closed an epoch. The tributes in the Press and the loving letters of sympathy which reached his family from all quarters form his true biography. They show how deeply he was honoured, how tenderly he was loved, how fruitful his life had been in its influence on others, as well as in the shaping of Methodist polity and history for more than sixty years.

The *Guardian* for April 21, 1909, contained an estimate of his work which would have greatly pleased one who read its columns with keen appreciation for many years.

Methodism, especially Methodism of the old, strong type, with its wonderful power of conviction and conversion, is poorer for the loss of Dr. Rigg. English Christianity at large has also been much indebted to his zealous advocacy of many good causes; for his sympathies, like those of the best men in every denomination, went far beyond the range of his more immediate religious kinsfolk. If Cardinal Manning could playfully describe himself as 'a bit of a Methodist,' he might have claimed that his friend and admirer Dr. Rigg was a bit of a Papist. In fact, he belonged to a section of the Non-conformists who are much nearer to the Catholic Church than to their brethren of the 'down-grade theology.' His Protestantism was of the positive, dogmatic sort, not the merely negative kind that is satisfied with aspirations and shrinks from the assertion of any distinct belief for the sufficient reason that it has none to speak of. Such a man was bound to range himself, in the great educational controversy of our time, in line with Churchmen and all other upholders of definite religious instruction for the young; and his championship of their views carried the more weight that he was not only a writer of ability and culture, but an educational expert of high standing, versed alike in the theory and practice of teaching.

The *Methodist Recorder*, which he had served so long and so faithfully, paid fitting tribute to the memory of its most venerable director. The *Methodist Times* also was not slow to acknowledge the value of his life-work:

The death of Dr. Rigg removes from us an outstanding and very remarkable personality. It is difficult adequately to appreciate the wide range of his interests and services, or to convey a worthy impression of his intellectual power and capacity. Even those who differed from him most widely on ecclesiastical and public questions recognized to the full his wonderful grasp and ability, his courage and sense of duty, and the kindness of heart which lay behind what can only

be called his pugnacity. However uncompromising, on occasion, his conclusions might be, there could never be any doubt of his complete mastery of his subject or of the breadth of his mental survey. He never dealt with any question without illuminating it, and, except in the height of controversy, his openness and detachment of mind made it impossible to attribute to him narrowness or illiberality of spirit. That he was sometimes prejudiced against individuals and unsparing in his references to them no one can deny; but in the end his true goodness of heart overcame misconceptions. He outlived his antagonisms, and one of the greatest tributes that can be paid to so doughty a champion of frequently unpopular causes is that his closing years were marked by a geniality of temper and a hopefulness of outlook which impressed all who came into close contact with him.

In most, if not all, of the matters in dispute the general efficiency of Methodism has been increased, and its type maintained, by the vigour and ability of an opposition which, while it did not stay the cause of necessary progress, conserved the traditions of the past and secured the peaceful acquiescence of the whole body of the Methodist people.

The Education Committee, with which Dr. Rigg was so intimately identified, at its meeting on April 22 gave directions that a special entry should be placed in its Minute Book and in its annual Report, recognizing the service of its oldest and most distinguished member. Part of this estimate of his work must be quoted.

His conception of education as a responsibility devolving upon the State preceded the passing of the Education Act of 1870. He early realized that the vastness of the work of providing schools for the people was greater than the Churches could ever hope to compass, and he advocated the State provision of schools to be associated and combined with the voluntary schools. He was, however, throughout a staunch

supporter of voluntary schools, and a convinced believer in the dual system of education. His great work on National Education attracted the attention of educationists in this and other lands, and in it he anticipated many of the educational arrangements with which the present generation is familiar.

His advocacy of the great principles which underlie Wesleyan Methodist education was always of the strongest and most convincing kind. In the many special committees on education which from time to time have been held in connexion with the Wesleyan Methodist Church he took a leading part. As the Principal of the Westminster College, he had unique opportunities of influencing the successive generations of students who had been called to the teaching profession. The committee, whilst deeply sensible of the loss which it has sustained in the death of so able and venerable a minister of the Wesleyan Methodist Church, nevertheless rejoices in the noble and abiding work which, under God, he was enabled to do, and in the qualities which gave to Dr. Rigg his great place in the life and history of our Church for half a century in all matters pertaining to national education.

Dr. Waller's own words may fittingly be added here :

Those who saw Dr. Rigg only in the Conference, in the chair of Synods, and in committees, and who only knew him as a champion of principles and a master in debate, did not truly know him. Those only who were brought into close relationship with him, and especially those who had the privilege of joining with him in Christian fellowship, knew the tenderness of his affection and the depth of his loving heart, which sometimes he seemed to take pains to conceal.

It is difficult to delineate his many-sided qualities, and this will doubtless be done by others ; but, as one who had been honoured by his friendship for nearly forty years, and who counted it an honour to be his colleague for more than twenty

years, I wish to bear my testimony to his high character and large-hearted generosity. There was nothing about Dr. Rigg either mean or small. Whether in agreement with him or not, one was bound to respect him, and he respected none the less those who differed from his views. He always honoured his colleagues and those who were associated with him, with the result that he completely commanded their loyalty. No living minister knew Dr. Rigg better than myself, and my estimate of him may be expressed in one short sentence—with the emphasis on the last word—He was a *man*!

The Missionary Committee was not slow to acknowledge its obligation to its wise counsellor. On April 28 the following Minute was adopted by a standing vote :

The Missionary Committee is deeply and keenly sensitive of the great loss it has sustained in the death of the venerable Dr. Rigg, for twenty years the Clerical Treasurer of the Society. Dr. Rigg was not only the oldest member of the committee, he was admittedly its ablest; an outstanding personality, a thorough sympathizer with the work of the Society, an able exponent of missionary policy, a wise counsellor, clear and vigorous in debate, indefatigable in his devotion to the great cause, and a very tower of strength to those associated with him in the administration at the Mission House. His rich stores of experience and his ripe wisdom became more valuable as time went on, and as his days increased his strength in this sense increased also. There was not only no falling away, there was a positive advance in his interest in and devotion to the interests of the Missionary Society. He delighted in its prosperity, he watched over it with intelligent care, and no one rejoiced more than he in the missionary revival of his closing years. The whole Methodist Church cannot but mourn the passing from its midst of a minister so able, so justly honoured, so useful as Dr. Rigg; and at the same time cannot but render thanks to God for the gift of such a man to His Church, for his long and mem-

orable life, for his services to the cause of Christian truth and evangelism, and that his notable earthly career has closed 'full of years and full of peace.'

His colleagues at the Mission House and the members of the Missionary Committee will greatly miss from their deliberations their friend of many years—the man of strong convictions, practical sagacity, unflinching courtesy, reverent spirit and fine character, genial, loyal, tender-hearted, and true.

The Committee directs that a copy of this Resolution, with an assurance of genuine sympathy, be forwarded to Dr. Rigg's family.

The Rev. Marshall Hartley added his personal tribute :

To me, especially for the last quarter of a century, he has been indeed a father and a friend—reverenced, esteemed, and greatly beloved. His fine qualities have commanded my admiration ; his counsels have been a real strength to me, and his tenderness of heart has many a time helped me in trying days.

Another testimony, which represented many years of fellowship in service, had a weight and meaning of its own. Dr. Stephenson has often borne witness to the fact that Dr. Rigg stood by the Children's Home when it had few friends and many critics, and, long before his death, saw it firmly rooted in the affection of the Methodist people. He said, in 1874, 'Mr. Stephenson has done a great work. I envy him in a loving sense. I know nothing about Methodism better than this movement, hardly anything so encouraging.' The Deaconess Movement also found in Dr. Rigg a strong supporter, and the great missions and efforts for the evangelization of England had his entire and hearty sympathy.

In fact [Dr. Stephenson says¹] though he had little faith in spasmodic and shallow enterprises, he was never afraid of novelties merely as such. Change, for the mere sake of change, he disliked; change needed to accomplish some great and worthy end he favoured and assisted. That which was old he desired to maintain, if its usefulness and efficiency were still provable; but if a better way were shown, and its advantages were likely to be realized, in that better way he desired to walk. This mingling in his character and work of the conservative and liberal elements secured for him and his opinions wide and strong confidence, and enabled him to accomplish what violent party men could never have done. His name will be long known and revered as one among the strong and wise men of Methodism.

One of his oldest friends, Dr. H. J. Pope, his partner in many labours and his successor as clerical Treasurer of the Missionary Society, wrote:

I can scarcely bring myself to speak of the profound sense of loss which I, in common with so many, experience at the rupture of this link with our past lives and work. I recall the many acts of kindness—often unknown to others—that he did me, and the great support and help I had from him on critical occasions. Our points of agreement were much more numerous and important than any subjects of difference, and I reflect, with great satisfaction, upon my association with him in consultations and movements for the benefit of the Church he loved so well and served with such whole-hearted and self-sacrificing devotion.

Mr. John Cooper, whose friendship with Dr. Rigg went back to the Conference of 1849, wrote that he liked to think 'of his tender and sometimes childlike affection in private friendship and in the intercourse of the home.'

¹ London letter to the *Christian Advocate*.

Mr. T. G. Osborn, the great Methodist schoolmaster, who knew how to appreciate the service which Dr. Rigg had rendered to education, bore emphatic testimony to his work.

I could hardly exaggerate my sense of his value to us all these years in the Church or my admiration of his wonderful intellectual power, his sagacity and broad-mindedness; but just now I find prominent in my memory the many occasions on which he treated me with the greatest personal kindness—with an unexpected gentleness, and even tenderness, which I can never forget, but which lead me always to cherish his memory with real affection.

The older men of Methodism bore their testimony to one whom they had long loved and trusted. The Rev. William Unsworth wrote :

He was all that the newspapers have stated : strong, manly, intelligent, courageous, and a Christian philosopher. To those who knew him intimately he was tender as a woman. I shall never forget how startled I was when first I discovered in him the heart of a child. I had long known he had the intellect of a man, but was not prepared to find the humility and tender-heartedness he revealed in private conversation after a stormy debate in committee.

The Rev. Joseph Nettleton expressed—

The highest regard for his goodness, kindness, and wisdom. He was always brotherly and thoughtfully kind to me. When I was in the Second London District, under his chairmanship, he was my ideal of the New Testament bishop. He was strong in his sense of right and disdainful of the wrong in any man. He has served Methodism with his *best* powers and for long years. He has done much to mould some of us for better work and more useful service.

The Rev. James Cuthbertson wrote :

The greatest all-round man in our Church since Dr. Bunting's day has closed his brilliant career ; for subtle, logical thinking, forcible and convincing argument, and the ready power to bring into the arena of debate essentials that had been lost sight of, he had no equal. Had he not been on the bridge of our ship during the last fifty years we should not have escaped some of the perils of the voyage.

Dr. Barber, of the Leys, bore similar testimony :

The father of our whole Church has renewed his youth in the presence of the Saviour he served. It has been a noble and useful life, and the shock of corn was golden ripe. He has indeed been a pillar and power in Methodism for the lifetime of most of us.

Those who had been associated with Dr. Rigg in circuit life, or had enjoyed his friendship, were not slow to speak of their appreciation of his character and their debt to his example. The Rev. H. J. Foster says :

In my early ministry at Westminster I always found him, in the best sense, a good hearer. He never praised the sermon, so far as I remember, but he was always ready with a word of acknowledgement if its spiritual tone, or atmosphere, had been a pleasure or in any degree a help. He was a hearer much less to be 'feared' than the array of students in front of the preacher.

The Rev. Thomas Rippon recalled how an old aunt of his, long since gone, used to talk to him of being 'a visitor at the preacher's house and nursing the Doctor when a child in arms' :

He has been to me a constant inspiration. In my work of administration as Chairman of important Districts, it was my wont to test matters from the point of view I thought he

would regard them; so that personally a hero and a teacher has gone out of my life.

The Rev. R. W. Allen described him as:—

So strong, so absolutely sincere and convinced, with so broad and ever youthful an outlook on life and so fine an ideal of service, and withal, in the noble sense, so childlike in the true simplicity of manliness.

The Rev. John H. Goodman, happily linked to Dr. Rigg during his chairmanship of the Kent District, wrote:

I owe your noble father an unpayable debt of gratitude: a debt which I have acknowledged in every part of Great Britain and America.

The Rev. Mark Guy Pearse felt his death—

A loss that one does not like to think of to Methodism generally. There is none to fill his place, and time alone can reveal how great our loss is.

The messages sent by young men, some of them the sons of valued friends and brother ministers, were especially gratifying. Sir John Randles, M.P., said:

I have no thought or memory of Dr. Rigg that is not associated with his kindness and goodness. When I was at Richmond and went to the Synod his kindly words to me were all of encouragement. He has always, up to the York Conference, when I last saw him, made me feel he took a personal interest in me, and his memory will always be held by me in the very highest regard. Many a time my father was delighted by some reference to me by Dr. Rigg, and it was a joy to hear of these things, which make life so much happier, though the incidents to which they refer are unimportant.

The Rev. F. L. Wiseman, whose speech on the

Membership question gave the veteran such delight at his last Conference, wrote :

We all venerate Dr. Rigg. To me he has gone out of his way to be kind, and I have felt very deeply the exceeding kindness he has shown to his old comrade's son. I owe much to his encouragement.

The Rev. S. B. Coley, the son of one of his dearest friends, wrote :

What a gloriously valuable life he lived ! He was certainly one of the strongest men Methodism ever had.

The Rev. Dinsdale T. Young said :

I have honoured and loved Dr. Rigg from my boyhood. He always showed me marked kindness. I mourn his loss and shall treasure his great memory.

Dr. Rigg had Irish blood in his veins, and he paid many official visits to Ireland. Two testimonies to the regard in which he was held may be quoted. The Rev. George R. Wedgwood wrote :

He held a high place in the esteem and regard and admiration of Irish Methodism. I shall never forget the last Belfast Conference which he attended. Mrs. Carlisle (whose guest he was) was delighted with him. I was with him every day, and we had a real good time together. I have read most of what he has written, and am persuaded that few, if any, could write more clearly and convincingly. Methodism's debt to him will scarcely ever be known. He always had the courage of his convictions, and if, in stating them, he sometimes stung, he lost no time in healing the wound. Our whole Church was justly proud of him. His fidelity to truth and duty was marvellous. What an example to the young men of to-day !

The Rev. J. D. Lamont, then Vice-President of the Irish Conference, bore similar testimony. He had been

brought into intimate association with Dr. Rigg at three Irish Conferences, and when they met afterwards—

He would inquire by name for his former hosts and hostesses. He seemed never to forget any one who had shown him any kindness. Dr. Rigg was in every sense a good man; catholic and consistent, fearless and faithful, to the end. The brethren of the Irish Conference will long revere his memory.

From workers in other lands came expressions of admiration and regard as heart-felt as any given at home. The Rev. Ezra Nuttall, an Ex-President of the South African Conference, wrote :

Dr. Rigg's prominent place amongst representative Englishmen, his pre-eminent position in the councils of Methodism, and his commanding influence in the missionary and educational policies of our Church, have made his name familiar to thousands of our people, who have rejoiced in his noble and distinguished career. In the constitution of our South African Conference, and in the consolidation and development of our work, he took the most practical interest, and so recently as the York Conference he expressed to me his great joy in the expansion of Methodism in the sub-continent. I know that our ministers and laymen would desire me to tender to the bereaved family the deepest and tenderest sympathy; and in token of my own great personal regard, and as representative of our South African Church, I hope to attend the sacred service on Thursday next.

The Rev. Dr. S. Parkes Cadman, of Brooklyn, wrote :

He was indeed a very noble representative of the kingdom of God, and, though I have known the eminent leaders and preachers of Methodism on both sides the Atlantic for the past fifteen years, not one of them has more completely filled out my ideal of a presbyter of the Christian Church than did Dr. Rigg. He ranks with Bishop Edward G. Andrews as

one of the two wisest statesmen Methodism has had in the period from 1850 to 1909, and he had gifts of authorship which Bishop Andrews, perhaps, did not possess.

The Chapel Committee passed a special resolution of sympathy, and appointed its Secretary and its Treasurer, Mr. Middlebrook, M.P., to represent it at the funeral.

There is no committee in Methodism [wrote the Secretary] that is better able to appreciate the great services which your father rendered to Methodism, during a long and laborious life, than the Chapel Committee.

The Bible Society placed a memorable Minute on its books, recognizing his high character and work :

The Bible Society had a warm place in his affections, and throughout his long and active ministry he never failed to regard it as an institution in the centre of the front line of the forces by which the kingdom of God is being advanced in the world. He became Vice-President in the year 1887, and by his death the Society has lost a true-hearted friend, the evangelical Churches have lost a doughty champion, and the empire has lost a citizen who in many a crisis threw in his strength on the side of righteousness.

Dr. Rigg's funeral was a memorable demonstration of love and regard. Seventy students from his old college were present, and a company came from the National Children's Home and Orphanage. Brixton Hill Church was filled with friends and sympathizers, ministers being in special evidence. Sir H. Evelyn Oakeley, H.M.I., Sir Robert W. Perks, Bart., M.P., Mr. T. R. Ferens, M.P., Mr. N. W. Helme, M.P., Sir John S. Randles, M.P., Mr. W. Middlebrook, M.P., Mr. Ernest H. Lamb, M.P., Sir Percy Bunting, Mr. W. Lamplough,

Mr. Peter Wood, Mr. J. Wilcox Edge, Mr. J. Calvert Coates, were also present.

The opening words of the Burial Service were read by Dr. Waller, who was assisted in the service by Mr. Hornabrook, by the President-designate (the Rev. W. Perkins), the Rev. F. W. Macdonald, who read the Lesson, Dr. Davison, and the Rev. D. W. Barr. The President of the Conference, Dr. J. Scott Lidgett, said—

The responsibility was laid upon him of saying a few words upon an occasion which spoke more powerfully to the mind and heart of all of them than any words could do which he could utter. They were not there to celebrate the memory or achievements of a man, but to give thanks to God for His grace vouchsafed to one who, by His help, fought a good fight, kept the faith, and laid hold on eternal life. They were not there with sorrow in their hearts. Solemnity, sadness, that touch of human sadness which invested the story of human lives below, however prolonged—doubtless; but they were there in memory of a life prolonged beyond the life of most, completed in its activities, successful in realizing the ideals which were set before it, as few lives were successful; a life lived in the enjoyment of strenuous activities, widened by manifold interests, uplifted by large concerns, and then closed in the peace and quietness and satisfaction of one whose life, being founded in God, was consummated in Him. That was not an occasion upon which to attempt any elaborate account of the life and character of Dr. Rigg, still less to attempt a measured appreciation of the quality and nature and greatness of his life-work. There was one sense that rested upon them all, and which filled the minds not only of the great Church of which Dr. Rigg was so distinguished an ornament, but of all those who had any close knowledge of and interest in ecclesiastical life throughout the country. A great and outstanding personality had been taken away. He had few predecessors in his own Church who could take the same rank in regard to

the work which he accomplished. It was safe to say that he had left no successors. His character made a unique impression upon those who came into contact with him. It suggested no mystery; it was simple, massive, intense, and large. It combined in a remarkable degree distinguished and intellectual power, great force of character, and qualities, it must be said, of a great fighting man, to whom the joy of battle appealed from first to last. It combined with ardent championship always pushed to the full extent of legitimate contention, kindness of heart, simplicity, purity, and unworldliness of intention, and an intensity and depth of evangelic experience and feeling which made men feel that if he was a great fighter in the Church it was as a great fighter for sacred causes which appealed to him with a most strenuous sense of duty. It went without saying that he was a great leader of religious thought and action within his own Church. Which of them who had had the slightest opportunity of observing him in public or in private, in the Conference or elsewhere, had not been impressed, more deeply than perhaps in the case of any other, with the breadth of his interests and with the fullness of his knowledge? Knowledge such as he possessed sometimes weighed down its possessor, and was the enemy of that independence and vigour of individuality which was larger than the knowledge it possessed. In Dr. Rigg's case knowledge was the servant of a strong purpose, of high ideals; it was bent to the service of his personality, and stamped upon him an individuality that was all his own. He showed them all, in all the momentous affairs of the Church in which he was engaged, the result of the most painstaking reflection, and the most careful mastery of the case which he felt called upon to present. There was always the sense of an immense reserve of force and knowledge and power behind his dealings with any particular problem or question which he had in hand, and out of these immense reserves he gave with a courage and pertinacity of conviction which knew no abatement, however unpopular for the moment might be his cause, or however great the risks he ran in advocating it. It was

impossible to speak there of his manifold activities—his contributions to literature, to philosophy, to the history of his Church. His activity was so great, and his influence so remarkable, that they hardly thought of him to-day by one of his greatest titles to be remembered. Whatever might be thought or said of him in controversy, at least Dr. Rigg was a thinker and an administrator in regard to the cause of popular education, whose voice, whose knowledge, and whose policy could never be ignored or lightly treated even by those who on occasion might, profoundly differ from him. Every single department and interest of Methodism knew something of his wise counsels, of his steadfast support, of the great advantage which came to it from his advocacy and his co-operation. If he were to single out for a moment any one of the great departments of the Church, he would specially connect Dr. Rigg's name with the great Foreign Missionary cause, to which he devoted a thought, a personal self-sacrifice, and a long-continued concern such as he had bestowed in no other case whatever. It might seem difficult, in a life of such range, of so much activity, such ceaseless energy, to find some unity which explained it all. A little reflection, however, would show that Dr. Rigg's life, from first to last, was characterized by a great unity of aim, and signalized by a remarkable success of achievement. He stood to himself and to the world for the maintenance and development of their distinctive type of doctrine and ecclesiastical constitution, as expressing, safeguarding, and serving a great evangelical faith in and experience of Christ, which was to him the Alpha and Omega of life, and the one secret of the success and progress of the Church. It was to safeguard that great type of evangelical doctrine that he was led to be the untiring critic of the great movements of theological thought in his early days, whether they diverged to the right hand in favour of Sacerdotalism, or to the left hand in what he held to be vague statements of the essential meaning of the gospel, which evacuated it of a great deal of its spiritual and moral force. His historic and critical labours, his expositions in regard to the history,

doctrine, and constitution of Methodism, were intended to set forth that evangelical faith within the pale of the Methodist Church, while he defended it and contended for it against all that seemed to contradict it outside. Yet his main work, that by which he would be remembered longest, was not to be found in his contributions to controversial or expository literature, but in his work as a great constitutional statesman within his own Church. It was safe to say that Dr. Rigg was one of the greatest ecclesiastical figures of the times in which he lived. It needed little reflection upon the circumstances under which he entered the ministry, as they appealed to his broad type of mind and his special spiritual outlook, to see how and why that was the case. Ecclesiastical questions convulsed the religious life of all England just at the time when he entered the ministry. Methodism was passing through the throes of the greatest crisis that its whole history had afforded. From the beginning to the end of his ministry he set himself both to secure the changes which he thought necessary for the progress of Methodism, and to limit change when he thought that it would imperil the type which lived before his eye as an ideal, fixed in the life and history of the past. If they wanted his monument to-day they might find it in what Wesleyan Methodism was, and almost equally in what Wesleyan Methodism was not. It was a difficult task, that of pursuing change up to the fixed limit which he had set before himself, and then of passing into the ranks of those who opposed change, doing both the one and the other in obedience to great conceptions which had mastered his imagination or his conscience. That meant the possession of his spirit by a great and satisfying ideal; it meant the absolute independence of a strong character which became the rallying-ground of support and the centre of opposition from time to time in great conflicts which, now that they were over, they might speak of in thankfulness to God that they were carried on and issued as they did. In him, therefore, independence of judgement made on the one hand the unshrinking combatant, and on the other the practical statesman who knew, when the time of combat was over,

how to accept the safeguards for those things for which he contended, and yet how to make concessions which ensured catholicity, fellowship, peace, and the progress of the Church. It was not often, it was indeed extremely rare, that one who lived such a life for such ideals passed away with such universal adhesion to the great causes for which he contended, both of advance and of limitation, and which received such remarkable embodiment in the constitution of the Wesleyan Methodist Church as it stood to-day. Those great times when he wrought as an ecclesiastical builder had gone. His two last concerns were with the progress of foreign missions and with the maintenance throughout Methodism of that type of deep, simple, evangelic experience which he prized so much with the maintenance of those institutions of Church fellowship, and, above all, the class-meeting, which he held to be the greatest treasure committed to the charge of the Wesleyan Methodist Church. He [the speaker] would not forget the last conversation he had with him, on Christmas Eve, when the great burden of his anxiety was the maintenance of the depth of spiritual experience and the homeliness and intensity of Church fellowship for which the class-meeting stood. Some of them would remember watching his face, many years ago, when they were celebrating the Centenary of Wesley's death, and listened to that marvellous sermon which Dr. R. W. Dale delivered upon the spirit and doctrine and services of the Methodist Revival. Those who watched the rapture of his face recognized that the great ecclesiastical statesman, the great combatant for principles which he held so tenaciously, was both, because he was a great Methodist, enriched with a deep and large experience of God. He had now passed from their midst. The fires were not quenched up to the last; peace, hope, kindness filled his heart and mind in those closing years. He was not among the pessimists as he looked out upon the future of his Church; he was filled with joyful and strong confidence for its present and for its future; he drew from those sources of evangelical comfort and strength which were given to them to-day. In his work, in his character,

in his influence, he had left them a great legacy, had made, by God's blessing, a great contribution to the religious history of his times. He rested in peace. His spirit had joined the assembly and Church of the first-born in heaven. Might God grant that they, in different times and under different conditions, might be his followers, as dutiful and as strenuous as was he!

The hymn, 'Now the labourer's task is o'er,' was then sung, and an appropriate prayer, charged with deep feeling, was offered by Dr. Davison. Then, after the Benediction by the President, the mourners and their sympathizers slowly left the church to the strains of the 'Dead March' in *Saul*. The service at the graveside in Norwood Cemetery was conducted by Dr. Waller, the Benediction being pronounced by the President.

The following Sunday morning, April 25, 1909, the Rev. Frederick Green, whose ministry Dr. Rigg had much appreciated, conducted a memorial service in Brixton Hill Chapel. The sermon, based on 1 Cor. xv. 20, was a noble unfolding of the moral and spiritual significance of the Resurrection of our Lord. At its close Mr. Green said:

That venerable friend and leader whose passing we mourn to-day belonged to the whole Methodist Church, the Church which he loved and the Church which he served for many, many years with his voice and with his pen, and that Church owes to him a great debt, greater than we know—a debt whose greatness will become, I venture to say, more manifest as the years go by. His great gifts of statesmanship, his saintly scholarship, were laid upon the altar of his Lord, and spent ungrudgingly in the service of the Church of his birth and the Church of his choice. In the critical periods of our history, periods of strife and debate, his wise words were ever priceless. Those who knew our venerable friend and leader as a

writer, as a teacher, as a prince of debate, as an administrator—such persons admired him. But those who had the privilege of coming into closer contact with him not only admired him, we loved him. We loved him for the sincerity, the strength, and for the beauty of his Christian character. We loved him for his unswerving loyalty to the Church that we love, we loved him for the faithful witness he ever bore to those great truths which constitute for us the very essence of Christianity. We recognized in him a man of God, a man in whose heart there dwelt the secret of the Lord.

At the close of one of the services here a few months ago, when I had been preaching the doctrine of the Indwelling Christ, my dear friend, as he left his pew, shook my hand, and I thought that there was an unusual warmth in the grip of his hand that morning as he said to me, 'My friend, never let that note be silent in your ministry; as I get older I feel that to have Christ within is *everything*.' And again it was my privilege—very recently, when I had been trying to remind you at one of our Sabbath morning services of certain old truths which we are liable to overlook, in these days of new theology and new thought—to hear him say, 'As I get nearer the end of my life, the old truths are increasingly the comfort and strength of my soul.'

And now our dear friend has gone. We shall miss him from our Conferences, we shall miss him as we gather here for public worship; but, personally, I shall miss him most of all when we gather round the Communion Table for that service which our dear friend loved almost above all others, that service to hear him read which was a means of grace to a man's soul. He has gone to the Church triumphant. May his memory be an inspiration to you and me! May we follow him, as he followed his Lord; then may it be given to us at last, as it has already been given to him, to pass through death triumphant home to God! Amen.

The grave in Norwood Cemetery bears this inscription:

412 THE LIFE OF JAMES HARRISON RIGG

IN TENDER AND REVERENT MEMORY OF
THE REV. JAMES HARRISON RIGG, D.D.,
TWICE PRESIDENT OF THE WESLEYAN CONFERENCE,
Born Jan. 16, 1821,
WHO PASSED PEACEFULLY HOME TO GOD
On April 17, 1909,
IN THE 89TH YEAR OF HIS AGE,
LOVED AND REVERED BY ALL WHO KNEW HIM.

His servants shall do Him service, and they shall see His face.

REV. xxii. 3, 4.

And, doubtless, unto thee is given
A life that bears immortal fruit
In those great offices that suit
The full-grown energies of heaven.

After the Conference of 1909, the Rev. W. L. Watkinson paid this tribute to his memory :

Dr. Rigg belonged to the race of master-builders. He was a builder, not a spoiler; he knew how fatal a thing it is for a Church to break with its past, how dangerous to attempt abrupt and bizarre variations from its organic lines; and faithfully and reverently did he seek to develop modern Methodism so that it should remain exactly true to its genius and history. He was not in haste, nor did he linger; he did nothing from impulse, but the measuring-line was always at hand; taking wide views, and profoundly acquainted with our unique constitution and mission, he often flouted 'the ignorant present' in the interests of stability and permanence. So far as Dr. Rigg is responsible for shaping the policy of Methodism during the last half-century, we may confidently and thankfully recognize that it was eminently for good. He was a master-mason by instinct and destiny. He realized himself on the Conference platform; he forgot his sorrows in a committee; his literary masterpieces were resolutions; his poetry a report; and his best monument is the architecture

of his Church, to which he added spaciousness without disturbing the foundations or marring the symmetry. He was an absolute believer in his Church, and a mighty lover of it.

And what a grand personality! His line of public life seemed to identify him with a 'dry generation'; yet he was full of affection, with a genius for friendship. He never arrived at the perfection that he could bear fools gladly; and I fancy that his polemic was fiercer before I came to know him so intimately; but in later years, certainly, he was not so unlovely, even in his war-paint—convinced yet courteous, impassioned yet fair, the gleam of geniality and humour never far away. And, public life over for the time, who more free and joyous than he, declining anything savouring of controversy, and freely relishing the talk and wit of his friends?

Seas are the field of combat for the winds ;
But, when they sweep along some flowery coast,
Their wings move mildly and their rage is lost.

In public you knew that he was a great man; in private life you felt that he was much more than that—that he was a man. We drop the noble pilot with emotion.¹

¹ *Methodist Recorder*, July 29, 1909.

IN MEMORIAM, J. H. R.

I bring you olive, cypress, bay ;
Oh weave a garland fair, I pray,
To mark the place where, saved by grace,
The saint of God rests from the fray.

I bring you olive, cypress, bay ;
How many, many weep to-day
The tears of joy without alloy,
For him who dwells with Christ for ay.

I bring you olive, cypress, bay ;
The Christian's faith is more than 'Nay' ;
Our doubts remove when this we prove—
In Christ is everlasting 'Yea.'

R. ERNEST LITTLE.

LIST OF DR. RIGG'S WORKS

1850. *The Principles of Wesleyan Methodism, ascertained by Historical Analysis, and defended by Scripture and Reason: An Essay adapted to the Times.* By James H. Rigg. London: Partridge & Oakey. pp. 128.
1851. *Congregational Independency and Wesleyan Connexionalism contrasted.* pp. 94.
1856. *Sermons on Special and Ordinary Occasions, by the late Rev. Robert Newton, D.D.* Edited, with a Preface, by the Rev. James H. Rigg. London: Alexander Heylin. pp. x, 372.
1857. *Modern Anglican Theology: Chapters on Coleridge, Hare, Maurice, Kingsley, and Jowett on the Doctrine of Sacrifice and Atonement.* By the Rev. James H. Rigg. London: Alexander Heylin. pp. xii, 392.
1859. Second edition, revised and enlarged. Heylin. pp. xiv, 424.
1880. Third edition, revised, to which is prefixed a memoir of Canon Kingsley, with personal Reminiscences. Wesleyan Conference Office. pp. viii, 552.
1866. *Essays for the Times on Ecclesiastical and Social Subjects.* Elliot Stock. pp. viii, 532.
1869. *The Sabbath and the Sabbath Law before and after Christ.* Wesleyan Conference Office. pp. vi, 100.
1881. Second edition. pp. vi, 100.
1873. *National Education in its Social Conditions and Aspects, and Public Elementary School Education, English and Foreign.* Strahan & Co. pp. x, 517.
1875. *The Living Wesley as he was in his Youth and in his Prime.* Wesleyan Conference Office. pp. viii, 208.
1891. Second edition, revised throughout, and greatly enlarged, containing several new chapters and also a supplementary chapter on the Progress of Universal Methodism during the century since the death of Wesley.

1878. *The Churchmanship of John Wesley, and the Relations of Wesleyan Methodism to the Church of England.* pp. vi, 126.
1886. Second edition. pp. vi, 126.
1879. *The Connexional Economy of Wesleyan Methodism in its Ecclesiastical and Spiritual Aspects.* Wesleyan Conference Office. pp. xvi, 224.
1880. *Discourses and Addresses on Leading Truths of Religion and Philosophy.* Wesleyan Conference Office. pp. vii, 454.
1883. *The Character and Life-work of Dr. Pusey : A Sketch and Study.* T. Woolmer. pp. 94.
1883. *John Wesley, the Church of England, and Wesleyan Methodism.* Their relation to each other clearly and fully explained in two dialogues. 1. Was John Wesley a High Churchman? 2. Is Modern Methodism Wesleyan Methodism? Wesleyan Methodist Book-Room. pp. iv, 78.
1887. *A Comparative View of Church Organizations, Primitive and Protestant.* With a supplementary chapter on Methodist Secessions and Methodist Union. T. Woolmer, pp. xii, 301.
1891. Second edition. pp. xii, 348.
1897. Third edition, revised and enlarged. pp. xvi, 398.
1895. *Oxford High Anglicanism and its Chief Leaders.* Kelly.
1899. Second edition, greatly enlarged, and including a supplementary chapter on the Church Crisis. pp. xvi, 425.
1901. *Scenes and Studies in the Ministry of our Lord, with Thoughts on Preaching.* Kelly. pp. vii, 261.
1904. *Wesleyan Methodist Reminiscences Sixty Years Ago.* Wesleyan Methodist S.S.U. pp. viii, 164.
1905. *Jabez Bunting : A Great Methodist Leader.* Kelly. pp. 126.

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